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**THE JUNALUSKA CONFERENCE**









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1913

*The*

# Junaluska Conference

A REPORT OF THE SECOND GENERAL  
MISSIONARY CONFERENCE OF THE METH-  
ODIST EPISCOPAL CHURCH, SOUTH.

*General Missionary Conference, 2d, 1913.*

*Held at Lake Junaluska, N. C., June 25-29, 1913*

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EDITED BY G. B. WINTON

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NASHVILLE, TENN.

BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

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I.  
GENERAL.



## A MESSAGE TO THE CHURCH.

[Prepared by the standing Committee on Resolutions and unanimously adopted by a rising vote of the Conference at its closing session, Sunday evening, June 29, 1913.]

WE rejoice to recognize the hand of God in this Conference now about to close. From the first hour to this closing hour the Spirit of the Highest has hovered over us. Our hearts have burned within us as we have sat under the spell of his presence and the sway of the high and serious themes that have held our attention.

We have here seemed to catch a fresh vision of the divine purpose for our age; and we can but feel that this Conference has been meant and is now commissioned to carry and interpret to the Church the inspiration and the purpose that have so mastered our own lives while here. The evangelistic and missionary life of the Church should feel the quickening impulse of this occasion, and the streams of benevolence should be swelled by the influence of the great offering made here.

We are brought face to face with a situation such as has not been since Pentecost. The blindness and prejudice of which we used to hear have changed into the call of the Orient and of the awakening nations. The voices of execration and hate that used to greet the missionary have been translated into Macedonian pleading and songs of welcome. God is testing his Church by a staggering task now laid bare and made ready to its hand.

The situation at home calls for a heroic and consecrated Church to sound the prophetic note in the face of an arrogant materialism and a soul-killing industrialism. Strong and Christly hands are needed to lift the curse of lust and greed from the weak and ignorant and poor,



and a great faith and optimism to bring back the joy of hope to the underworld of despair.

The conviction has here been burned into our souls that this marvelous day is the day of God's power and the day of the Church's supreme opportunity; that unless we rise above the dead level of our commonplace Christian living and unchristian giving, unless we shall take upon our prayers and into the vital center of our lives the crying need of the Christless millions in a way we have never yet done, it will be more tolerable in the day of judgment for Sodom and Gomorrah than for us. This conviction leads us to call upon our leaders, clerical and lay, to sound the note of awakening throughout the Church. Let us ring out again the prophet's cry: "Awake, awake, put on thy strength, O Zion!"

No timid and hesitating policy will meet the needs of the day nor the expectations of our Lord. We must revise our easy-going standards of service and of giving, and with a new and Christly passion for men courageously plan larger things for God while we confidently expect great things from God. Let us rally and utilize the hitherto latent resources of our beloved Church, that we may in some adequate measure answer the thrilling challenge that God has brought out of the restless heart of a changing world.

We believe that the time is ripe for a great step forward. Following the first General Missionary Conference, held in New Orleans, began the real missionary awakening of the Church. The present Conference coincides with the great awakening of the nations, and comes at the end of a decade of assiduous missionary education and cultivation. It should mark the hour of fruition. The conditions abroad, the need at home, and the yearning and expectancy in the heart of the Church unite

to make possible the most signal and solid advance in our history. We therefore join hands and hearts in the purpose to realize this possibility. We see a cloud larger than a man's hand gathering on the horizon and catch a glimpse of the times of refreshing from the presence of the Lord that await the awakening of the Church to her glorious opportunity.

We urge on the whole Church the first and supreme duty of the hour—to pray mightily to the Lord of the harvest that he may send forth laborers into his harvest, and that the Church may be led to provide for their support and equipment. This Conference was conceived and planned in prayer. Its opening hour brought a message on prayer, and its results are hailed as answers to prayer. It was therefore fitting that it should come to its close with glad thanksgiving to Him whose is the kingdom and the power and the glory forever. But unless it is followed by a quickening of the prayer life of the Church and a united cry for His power and guidance, it will fail of its highest possibilities.

To do great things there must be united action, while for lack of it a great opportunity may be lost. We would pledge to our Board of Missions and its officers our united efforts in the plan to raise outside of the regular collections a fund of \$250,000 for building and equipment; and with the foundations here laid we feel that the Church should go far beyond that amount. We urge the entire Church to concentrate on this plan and, without division of interest or multiplication of objects, to do this one thing, do it speedily, and do it thoroughly.

## HISTORICAL FOREWORD.

BY REV. C. F. REID, D.D.

TO trace the genealogy of the second General Missionary Conference of the Methodist Episcopal Church, South, we must go back to the first Ecumenical Missionary Conference, held in New York City April 21 to May 1, 1900. As the close of this great Conference drew near, the Southern Methodist delegates met in the parlors of their hotel to pray and to consider ways and means for conserving the influence of the Conference in the deepening of missionary intelligence and interest among their own people. At least six of those present at that meeting were spared to attend the Conference at Lake Junaluska thirteen years later—viz., Bishop Hendrix, Bishop Atkins, Bishop Lambuth, Dr. James Cannon, Jr., Dr. G. B. Winton, and C. F. Reid.

A fervent spirit of prayer pervaded the little group of Southern men assembled that night. Bishop Atkins, then Sunday School Secretary, was deeply moved and, rising from his knees, proposed that within the following year there be held a General Missionary Conference of the Methodist Episcopal Church, South.

The proposition met with instant favor, and a committee was appointed to bring the matter before our Board of Missions, which was to meet in annual session a few days later. The Board of Missions unanimously approved the proposal, and preparations were begun to carry it into execution. New Orleans was later selected as the place and April 24-30, 1901, the time.

That Conference was a great occasion and marked a decided advance in our missionary activities. Not only were many of the strongest men of our own Church present; there also came to us from afar, distinguished speakers, such as Miss Jane Addams, John Barrett, Director-General of the Pan-American Union, Frank Gamewell, the hero of Peking, Bishop Thoburn, of India, Dr. Alexander Sutherland, of Canada, John R. Mott, S. Earl Taylor, Dr. John F. Goucher, Booker T. Washington, and others. The thrill of these master workmen was felt throughout the Church. The spontaneous offering of \$52,000 on the last evening was at that time the largest contribution ever made to missions in the South, if not in America. This generous sum made possible

the building of the Soochow University, which stands as a perpetual monument to the Conference.

With the experience of New Orleans behind us, it is not surprising that our Church should have been among the first to respond to the call of the Laymen's Missionary Movement. In fact, the seed thought of that Movement was planted during the Student Volunteer Convention held at Nashville, Tenn., in 1906. As a young business man attending the Convention watched over three thousand students considering their relation to the evangelization of the world, it occurred to him that if the laymen of North America could see the unevangelized nations as these students saw them, the money for the enterprise could easily be provided. Out of that seed thought there has grown a Movement of such singular power that in less than a decade all Christendom has felt its impact.

In the front of organized agencies to catch its significance was the Board of Missions of the M. E. Church, South. At the first annual meeting of the Board following the announcement of the Movement a resolution of approval was passed, and on August 7, 1907, a few laymen assembled in Nashville to discuss the advisability of organizing a Laymen's Missionary Movement in the M. E. Church, South. This meeting led to the Knoxville Conference, September 17, 18, 1907, which was attended by fifty-three representative laymen from all parts of the Church. Plans were formulated for the organization of the Movement, an Executive Committee was elected, and a call was issued for a general Conference of laymen to be held at Chattanooga April 21-23, 1908.

The Chattanooga Conference was one of great power. More than a thousand representative laymen were present. Distinguished speakers from the home Church and from abroad inspired the great audiences and lifted the thought and aspirations of our people to higher levels of purpose and endeavor than any hitherto attained. The organization of the Laymen's Missionary Movement was perfected, and the following declaration was adopted.

#### DECLARATION OF THE CHATTANOOGA CONFERENCE.

"We, laymen of the Methodist Episcopal Church, South, with a sense of gratitude to God for a part in the work of his Church.

and keenly realizing our obligation to him for the right use of our light and opportunities, hereby declare:

"1. That we accept the estimate of our Secretaries that forty million is our just share of the unevangelized peoples for whose evangelization we as a Church are in the providence of God responsible. We now employ one missionary for every 158,000 of these people, and we contribute one and a half cents annually toward the evangelization of each person of the forty million souls.

"2. That at our present rate it would require two hundred years to evangelize this number. To accomplish it in this generation will require the employment of sixteen hundred missionaries and the outlay of three million dollars annually. This means four times the money and missionaries we now supply, and yet it is less than one missionary to every one thousand of our membership and less than two dollars annually on an average for each member of our Church.

"3. In view of our wealth and opportunity, together with the urgency and sacredness of the obligation, this is neither an unreasonable nor impracticable task. We therefore hereby resolve on our part to set about reaching this goal and call upon our leaders to set this aim before the Church.

"4. As a step in the direction of this achievement we urge our fellow laymen to join us in the purpose to increase our missionary contribution to our Board of Foreign Missions to one million dollars during the coming year. This means an increase of a little more than \$200,000 above what we are now paying. We hereby request our bishops, secretaries, presiding elders, and pastors to make the watchword for the year 'A Million Dollars for Foreign Missions.'

"5. Since prayer is our mightiest human agency, we urge upon our brethren, in common with other bodies, to join in the use of the noon hour each day as a time of prayer for the awakening of the Church to a sense of its obligation and for the speedy evangelization of the world."

A report of the Conference was published under the title of "The Call of God to Men." Thousands of copies were sold, and the book has taken its place as one of the most important contributions to the missionary literature of our Church.



According to arrangements made at Chattanooga, the second general Conference of laymen was held at Dallas, Tex., February 22, 1910.

The city of Dallas opened its arms to the Conference with a heartiness that will be long remembered. The attendance fully doubled that of the Conference at Chattanooga, nor was there any abatement of enthusiastic devotion to the great cause they had espoused. The policy of the Movement was more definitely outlined and a more solid foundation laid for its permanency. After careful consideration it was decided that the next general Conference of laymen should be called to meet in 1913.

The enlarged vision and consecrated spirit of the Conference was crystallized in the following declaration:

#### DECLARATION OF THE DALLAS LAYMEN'S CONFERENCE.

"We, the Laymen's Missionary Movement of the Methodist Episcopal Church, South, assembled in our second biennial Conference, record with joy and gratitude the many signs of divine favor on our work during the past two years. In common with the laymen of other Churches, we have witnessed with great delight the widening and deepening tide of missionary enthusiasm and the growing purpose to make Christ known to the ends of the earth in this generation.

"We reaffirm our harmony with the spirit and purpose of the Interdenominational Laymen's Missionary Movement, and we pledge our full coöperation with the laymen of other denominations in bringing the whole Church to realize the duty and privilege of sending the gospel to the whole world.

"We declare also our unswerving loyalty to our own Church and our purpose to do our utmost to strengthen her evangelizing agencies at home and abroad. We are not a movement outside the Church nor a new society within the Church, but loyal laymen of the Church seeking to know and do our duty and to arouse the whole Church to realize and measure up to the duty of the hour. We have heard the despairing cry of forty millions in the lands beyond the seas and the urgent call of the stranger within our gates and of the waste places in our cities and on our frontiers, and are seeking to marshal all the forces of the Church to answer this call with an adequate force and equipment, which can be secured

through an awakened and informed laity. To this end we pledge to the Church, of which we are a part, as we have done hitherto, to promote the educational and financial policies of her Mission Board and to turn into the treasury a constantly increasing sum of money for financing the enterprise of world evangelization.

"We enter on our second biennial campaign with no abatement of zeal, but with enlarged vision, clearer intelligence, and a deeper determination to make the full force of this uprising of laymen count as a means of quickening the missionary life and strengthening the evangelizing efficiency of the Church. Cheered by the vigor, enthusiasm, and unity of the laymen of all Churches, we record our determination to maintain our place in the front line of the lengthening columns and call on our fellow laymen, the great reserve force of the Church, to rally to this heroic and inspiring challenge of the centuries.

"Inasmuch as the presiding elders and pastors are the providential leaders in our Church and are fitted both by their training and experience to lead the Church in all its movements, we solicit their fullest and closest counsels and guidance, and give them assurance of our best efforts as their coworkers to further our common task."

#### GENERAL CONFERENCE ACTION.

In May, 1910, the General Conference met at Asheville, N. C., and during its session officially recognized the Laymen's Missionary Movement as a regular part of the work of our Church by the following action:

##### RECOGNITION.

Article XXI., Par. 384. The Laymen's Missionary Movement is recognized as a providential movement among Christian men, and is welcomed as a pledge of a closer alignment of the men of the Church with the great missionary advance of the day. The laymen of the Church are authorized to develop missionary interest and intelligence and to promote missionary activity and liberality in coöperation with the other agencies of the Church in harmony with the Constitution of the Board.

##### ORGANIZATION.

Par. 52, Question 47: Who is elected Conference Leader?

Par. 79: Who is elected District Leader?

Par. 90, Question 30: Who is elected Church Leader?

Par. 94, Question 6: Who are elected a Missionary Committee for the Church or Churches?

## WORK OF THE MISSIONARY COMMITTEE.

Par. 90, Question 14: Has a Missionary Committee been elected for each Church, and do they assist the preacher in charge in collecting the connectional claims?

## EVERY-MEMBER CANVASS NOT OPTIONAL.

Article XXVIII., Par. 38I. It shall be the duty of the preacher in charge to preach frequently on the subject of missions, to organize a Missionary Committee, and to hold missionary mass meetings annually in every church in his charge; to see that a canvass is made of every member early in the Conference year for a missionary contribution [etc.].

In accordance with these disciplinary provisions, the General Secretary of the Movement, in consultation with the Secretaries of the Board of Missions, the Secretary of the Board of Church Extension, and the Secretary of the Board of Education, prepared an adjustment of the principles and methods of the Laymen's Missionary Movement to the financial work of the Church under the title of "A Financial Method for Methodists." The plan set forth in this pamphlet has been approved by most of the Annual Conferences, and is being put in operation in a constantly increasing number of our Churches.

When it came time to begin preparations for the Conference of 1913, it occurred to the Secretary of the Laymen's Missionary Movement that, since by General Conference action the Movement had been made a functional part of the Church, a closer correlation of forces seemed desirable. He therefore requested a meeting of Board Secretaries and submitted to them several questions looking to this end. The response was cordial, and in the resulting conference it was proposed that the plan and purpose of the 1913 Conference should be enlarged so as to include all the missionary activities of our Church and be directed to a worthy objective to be considered later.

A time was set for a meeting at which there might be a large attendance of executive officers of the Board of Missions and the Laymen's Missionary Movement. This meeting occurred July 25, 1912. Those present were: Drs. Cook, Rawlings, Moore, and Mr. Hamilton, of the Board of Missions, and John R. Pepper, C. F. Reid, and R. B. Eleazer, of the Laymen's Missionary Movement.

After considerable discussion as to the relation of the Move-

ment to the Board of Missions and the relation of each to the proposed Conference, it was suggested by Dr. Cook that the Conference be called a "Missionary Conference of the Methodist Episcopal Church, South," under the auspices of the Laymen's Missionary Movement.

It was decided to call a general committee to be named the Promotion Committee, of which Mr. John R. Pepper should be Chairman; Bishop W. R. Lambuth, Vice Chairman; C. F. Reid, Secretary; and of which all our bishops and General Conference officers, all officers and members of the Board of Missions, all members of the Laymen's Executive Committee, all the Conference Missionary Secretaries, the Conference Lay Leaders, and a few others should be invited to be members. It was also suggested that out of this general committee a smaller number be requested to act as the Executive Committee of the Conference.

In accordance with these suggestions, the Secretary wrote to about two hundred and seventy-five of the acknowledged leaders of the Church, inviting them to act as members of the Promotion Committee. Two hundred and forty-eight replied, accepting.

Thirty of these were requested to act as the Executive Committee and to meet in Nashville October 29, 1912. In answer to this request, at 10 A.M. on the day appointed the following persons met in the bishops' room at the Methodist Publishing House: Bishop W. R. Lambuth, Ed F. Cook, J. M. Moore, E. H. Rawlings, Miss Mabel Head, G. B. Winton, Mrs. A. L. Marshall, F. M. Daniel, E. B. Chappell, F. S. Parker, James Cannon, Jr., Stonewall Anderson, J. D. Hamilton, and C. F. Reid. A tentative organization was at once effected by the election of officers and the appointment of subcommittees. Dr. Cannon, in behalf of the management of the Southern Assembly, Waynesville, N. C., invited the committee to select the Southern Assembly Grounds as the meeting place of the Conference and proposed to furnish a suitable auditorium, with lighting and care of same, to entertain the executive officers of the Conference and the speakers invited from the outside during the days of the Conference, and to furnish abundant literature for advertising purposes. This generous invitation was accepted and the following resolution adopted:

*Resolved*, That it is the sense of the Executive Committee of the Southern Methodist Missionary Conference, formed by the Executive Committee of the Laymen's Missionary Movement and the Secretaries of the Board of Missions, that a general Missionary Conference be held in the early summer of 1913 at the Southern Assembly Grounds, Waynesville, N. C., and that this committee proceed to consider details of organization and request the executive officers of the Board of Missions and the Laymen's Missionary Movement to lay before their several corporate bodies these plans for their consideration and support.

The Executive Committee of the Laymen's Missionary Movement having already approved the holding of the Conference and the formation of the Conference Executive Committee, a meeting of the Board of Missions was immediately called to meet at Nashville November 5.

In the meantime the College of Bishops was to meet at Greenwood, S. C., October 31, and the Secretary of the Executive Committee took advantage of this occasion to lay before our bishops there assembled the plan and purpose of the Conference, whereupon the following paper was presented and unanimously adopted:

Whereas the Executive Committee of the Laymen's Missionary Movement of our Church, with the concurrence of the Secretaries of the Board of Missions, is proposing a Missionary Conference to be held in June, 1913, which they desire to be similar in nature and scope to the great Conference held in New Orleans in 1901; therefore we, the bishops of the M. E. Church, South, desire to express our hearty approval of the Conference proposed by our laymen and cordially commend the movement to the sympathy and support of the entire Church.

At the called meeting of the Board Dr. Cook presented the matter of the General Missionary Conference to be held at Waynesville, N. C. He announced that a tentative Executive Committee had been assembled by the Secretaries of the Board and the Executive Committee of the Laymen's Missionary Movement with the purpose of providing for such a Conference in the month of June, 1913, whereupon the Board adopted the following paper:

*Resolved*: 1. That the Board of Missions approves the holding of a General Missionary Conference at the place and time indicated.

2. That the following Executive Committee, already nominated as above indicated, be and hereby is duly appointed to represent this Board in preparation for that Conference: John R. Pepper, Chairman; Bishops A. W. Wilson, James Atkins, W. R. Lambuth, Vice Chairmen; J. D. Hamil-

ton, Treasurer; C. F. Reid, Secretary; Rev. W. W. Pinson, Rev. W. F. McMurry, Rev. Stonewall Anderson, Rev. E. B. Chappell, Rev. F. S. Parker, Rev. John M. Moore, Rev. E. H. Rawlings, Rev. G. B. Winton, Rev. James Cannon, W. B. Stubbs, T. S. Southgate, Julian S. Carr, F. M. Daniel, C. A. Sanford, C. H. Ireland, W. G. M. Thomas, R. B. Eleazer, Mrs. J. B. Cobb, Mrs. R. W. MacDonell, Miss Mabel Head, Miss Belle Bennett, Mrs. A. L. Marshall, Mrs. F. H. E. Ross.

3. That this Board hereby agrees to be responsible for meeting any financial deficiency that the expenses of the Conference may occasion.

The final official action in regard to the Conference was taken by the Board of Missions at its regular annual session in Dallas May 7-11, 1913, and is as follows:

In view of the fact that the General Missionary Conference to be held at Waynesville, N. C., in June will take the place of the regular triennial conference of the Laymen's Missionary Movement; and in order to avoid the complications that would arise from the effort to finance the Laymen's Missionary Movement as formerly—namely, by taking a public subscription at the triennial meeting; therefore be it

*Resolved*, That the Board of Missions assume from this time forward the expense account of the Laymen's Missionary Movement and leave the laymen free to support more generously the general work of the Board. The arrangement of office and secretarial work shall be left in the hands of the Executive Committee of the Laymen's Missionary Movement and the Executive Committee of the Board of Missions.

The offering for missions of \$150,000 taken at the Conference proves the wisdom of this action.

One of the most significant actions taken by the laymen at the Chattanooga Conference was embodied in the following resolution:

*Resolved*, That it is the sense of this Conference that it would be well for the Methodist Episcopal Church, South, to have a great assembly ground on the order of Northfield, Mass., for the gathering together of our forces at stated times, and that such grounds should be so located and so improved as to make them suitable for the various conferences of our Church when desirable to hold them there and for Bible institutes and such other organizations for the help of the preachers and laymen and the general upbuilding of the Church and her forces as may be decided upon in our onward movement for the evangelization of the world.

*Resolved*, That a committee be appointed consisting of John R. Pepper, John P. Pettijohn, Gen. Julian S. Carr, B. M. Burgher, R. S. Schoolfield, R. B. Davenport, and A. D. Reynolds, with the request to take this matter in hand and to take such steps as they may think best with the approval and under the direction of the Executive Committee.



This committee had before it a task of no small magnitude. Many things had to be considered, such as accessibility, healthful climate, beautiful scenery, good water, good roads, and easy access to abundant supplies. Various places were visited and the advantages of each carefully weighed. Finally a report was made to the Executive Committee of the Laymen's Missionary Movement in favor of a location in the Richland Valley, about two miles from Waynesville, N. C.

With the report before them, the Executive Committee made for itself a prolonged and careful examination into the various questions of importance which enter into the location of such an assembly, after which they confirmed with gratifying unanimity the choice made by their committee.

A stock company amply capitalized was formed and incorporated, lots have been offered for sale, and the property is rapidly being developed. Provision has been made that the controlling interest shall always be with members of the M. E. Church, South, and all the interests of the Church will profit by the facilities afforded by this Chautauqua of the South. Yet neither the Church nor the Laymen's Missionary Movement has assumed any financial obligation or expense in connection with the enterprise.

As the lungs inhale the invigorating air and the eye takes in the wondrous combination of water, wood, and everlasting hills, one involuntarily feels that a kind Providence formed, set apart, and kept this place of extraordinary beauty for just such a purpose as this.

Mr. J. Campbell White, General Secretary of the Interdenominational Laymen's Missionary Movement, who has seen practically all the Chautauquas and assembly grounds of America, said: "The Southern Methodist Assembly Grounds at Waynesville, N. C., promise when completed to be the finest of their kind in America, if not in the world."

As in the years to come the forces of our Southern Methodism gather here for recuperation and preparation, may we not hope that Junaluska shall indeed prove to be for them an antechamber of heaven, where they shall see such visions and gather such inspiration as shall send them forth to achievements that shall mightily count for the kingdom of God?

It was fitting that the Southern Assembly should be opened and

consecrated by a great missionary conference. In spite of the stupendous efforts of Dr. Cannon and his associates, there was a sense of incompleteness about the grounds, and the first day there was a little uneasiness lest this should somewhat interfere with the full success of the Conference, but after the first day this feeling disappeared. Once caught in the swing of the great program and the sense of the Divine Presence that pervaded all the meetings, little inconveniences were forgotten and the multitude yielded itself to the enjoyment and uplift of the Conference.

In a program of such uniform excellence it would be almost invidious to call attention to any particular part. The addresses are herewith set forth, and we shall have to ask our readers to judge for themselves; but from the opening address by Robert E. Speer to the consecration service by Bishop Hendrix Sunday evening there was no sag. Each session witnessed an increase in attendance until the great auditorium, seating four thousand, was well filled.

The spontaneous offerings for missions began pouring in at the close of the laymen's part of the program Saturday morning, and by the closing session Sunday night had totaled more than \$150,000; and the general feeling was that this was only one among many of the equally important results of the meeting. As the delegates reluctantly separated to return to their homes, the second General Missionary Conference was commonly pronounced to be the greatest gathering in the history of Southern Methodism.



## THE CONFERENCE ITSELF.

BY G. B. WINTON.

THE Second General Missionary Conference, held at Lake Junaluska June 25-29, 1913, proved worthy to rank with the first, held in New Orleans April 24-30, 1901. The influence of that great meeting upon the missionary interest of the Church has been little short of revolutionary. It resulted immediately in the founding of the Soochow University in China. But even better than that, it stirred profoundly the spirit of the Church. The cause of world-wide evangelization has had from that day forward a hold upon our people that it had never before secured.

The points of comparison and contrast between the first and the second of these great Conferences could not fail to impress the observer at Lake Junaluska. The meeting at New Orleans was longer and more tense. It moved more definitely and continuously to an exciting and dramatic climax. The oration of Bishop Galloway on the closing evening touched off the pent-up feelings that for several days had been increasing in pressure. The collection which immediately burst out was a sort of safety valve, and the excitement which accompanied it was almost hysterical. The amount secured of over fifty thousand dollars, unprecedented at the time, left everybody dumfounded. The whole occasion was like an electric shock to the two thousand people present from all over the Church and almost equally to the Church itself. In relation to missions the Church has never since been the same.

At the second Conference the atmosphere was from the first serene. There were eloquent and forceful addresses—how forceful some of them were will only fully appear when they are read in the pages of this volume—and the situation in the world field, at home and abroad, was presented in all the engaging urgency which marks its present state. But there was no pressure at any one point. The delegates very faithfully and patiently attended the sessions. They were even more punctual than at New Orleans, and their interest did not have to be worked up. From the beginning it was deep and intelligent. The collection began on Saturday almost of itself. It followed a simple, direct, almost

dry, summary by Dr. Pinson of the demands of the hour. It was not concentrated on one concrete and appealing objective as before, but scattered itself spontaneously over the wide range of our seven foreign fields and the numerous interests at home. Bishop Hendrix took charge of it. He was patient, persistent, persuasive, but nobody was excited. On the walls were long lists of needed building enterprises in the several fields—chapels, schools, houses, hospitals, lots—and the note of the appeal was for means to fortify, to make our skirmish line a line of occupation. These lists the delegates had evidently studied for two days. The money that was offered by them was offered intelligently and for definite purposes.

The collection trickled along in the most charming manner. Like a mountain stream, it would at times seem to eddy and even stop at a barrier. Then it would suddenly pour over it and flow on again. It rose to fifty-seven thousand dollars and hesitated. Suddenly some gifts of four figures set it going once more with a rush, and it climbed steadily to eighty-nine thousand dollars. Again it threatened to stop. But Bishop Hendrix by that time insisted that the hundred-thousand-dollar mark was in sight and held on persistently. The luncheon hour had come; the train was waiting; there were signs of impatience. At the last moment away the current went again, and upward the total climbed—up, up through the nineties, nearer and nearer the mark. The train drew away and left us fasting, but the gifts kept coming. They crept up to the coveted goal, went over—and then would not stop! The people had a mind to give. They made it one hundred and six thousand dollars. Then we sang the doxology and rested. That day we “recommended fasting or abstinence”—by example, if not by precept. Nor did we appear unto men to fast. We were not like the hypocrites of a sad countenance. If there was anybody there who would not do without a meal again to see such a collection, I did not encounter him.

That afternoon the women at a sectional meeting of their own raised nine thousand dollars, and made it a hundred and fifteen thousand dollars. The next morning after the sermon the Conference went at it again with one hundred and twenty-five thousand dollars as the goal, and raised the total to one hundred and twenty-six thousand dollars. Telegrams had been sent to absent

friends. It was felt that we had not yet touched our true goal. The answer to these dispatches began to trickle in by Sunday afternoon, and Sunday night the set program got shunted off the track to give way once more for the Lord's business, and in a final, determined set-to with \$150,000 as the mark \$151,000 was subscribed. On Monday a telegram from Birmingham, Ala., made it \$152,000.

With the changes and adjustments rendered necessary by circumstances, the program of the Conference previously published was closely followed. It is using moderate words to say that it gave satisfaction to the delegates. In fact, with most of it they were delighted. Never before in the history of the Christian Church has the cause of world-wide missions so lent itself to advocacy as now. The speakers at Lake Junaluska seemed alert to this, and their addresses rang with the greatness of the hour.

On the opening evening Bishop E. R. Hendrix began those conspicuous services to the Conference which he continued to render to the very end by leading, in the absence of Bishop Key, the great company in its devotions. Bishop Atkins presided and from the chair spoke graceful words of welcome, and then introduced the speaker of the evening, Dr. Robert E. Speer, one of the Secretaries of the Presbyterian (U. S. A.) Board of Missions. Dr. Speer is technically a layman, but he is nevertheless one of the most impressive preachers in the United States. On the theme of "Prayer and Missions" he set at once the keynote of the Conference. His solemn words brought a hush over the great assembly and were again and again referred to later as influencing the tone and thought of the whole Conference.

Thursday, the first day, was Home Mission Day. In the three sessions—morning, afternoon, and night—twelve addresses on various phases of the Church's responsibility in our own land were delivered. Mrs. Lucy Rider Meyer, of Chicago, Dr. Peter Roberts, of New York, and Dr. B. D. Gray, of Atlanta, brought messages from without the denomination; while Bishop E. D. Mouzon, Dr. George H. Detwiler, Dr. C. M. Bishop, Dr. George R. Stuart, Prof. G. W. Dyer, Bishop James Atkins, Mrs. J. H. Spilman, Dr. E. O. Watson, and Dr. Stonewall Anderson worthily upheld the share of the program committed to them. Bishop Mouzon spoke on "Methodism's Reply to the Challenge of the

City"; Mrs. Meyer, on "The Modern Deaconess"; Dr. Detwiler, on "The Social Mission of the Church"; Dr. Bishop, on "The Church and Country Life"; Professor Dyer, on "The Negro in His Relation to Our Church"; and Dr. Stuart, on "Evangelism." In the afternoon Bishop Atkins, in the absence of Bishop Waterhouse, who was unable to reach the seat of the Conference, discussed "The Great West"; Mrs. Spilman, "The Southern Highlander" (she is one herself); Dr. Anderson, "The Student in the State School"; and Dr. Watson, as substitute for Mr. Stelzle, who could not come, "The Church and the Industrial Classes." At the evening hour Dr. Roberts, one of the secretaries of the International Y. M. C. A. Committee at New York, luminously presented "The Cause of the Immigrant," and Dr. Gray, of the Southern Baptist Convention, "The Call of the Homeland." Bishop Morrison presided in the morning, Dr. W. B. Beauchamp in the afternoon, and Dr. W. W. Pinson at night. At the noon hour Dr. O. E. Brown led the Conference in special devotions.

On Friday the foreign lands were brought before the Conference. Bishops Murrah, Hendrix, and Lambuth spoke for the Orient, Mexico, and Brazil, respectively. Rev. Henry Smith, a missionary in Cuba, told of work in that island, and Miss Claiborne, of China, discussed "The Women of the East." Dr. W. F. Oldham, sometime a missionary bishop in India and Malaysia, now one of the secretaries of the Methodist Episcopal Board of Missions at New York, Dr. Egbert W. Smith, of the Presbyterian Board, Nashville, and Mr. W. T. Ellis, world traveler, missionary advocate, and journalist, came to us from without. Dr. Smith spoke impressively on "Stewardship," Dr. Oldham on "The Present Crucial Hour in Non-Christian Lands," and Mr. Ellis on "The Turning of the Nations." Dr. Brown again led the quiet hour at midday. It was a great and memorable day.

Saturday was Layman's Day. Mr. John R. Pepper presided—which, by the way, he always does admirably. There was no afternoon program. Stirring addresses were given in the morning by Mr. J. Campbell White, Mr. H. F. Laflamme, and Mr. W. T. Ellis. Brief but cordial and highly appreciated fraternal messages were brought from the laymen of the Episcopal Church by Mr. R. W. Patton, Secretary of their Missionary Movement; of the United Presbyterian Church by Mr. George Innes, of

Philadelphia; and of the Southern Presbyterian Church by Mr. Charles Rowland, of Athens, Ga. About the time Dr. Brown was to come on for the quiet hour the great collection broke out. It was a prayerful but happy exercise. The giving was actually "hilarious." On Sunday night when Dr. Pinson was to speak the same thing happened. Everything had to make way for that collection.

On Saturday evening there were messages from missionaries in various fields. Rev. W. R. Weakley, of Japan, Miss Lelia Roberts, of Mexico, Rev. A. W. Wasson, of Korea, Miss Nannie B. Gaines, of Japan, Miss M. E. Smith, of St. Louis, and Miss Mayme Reams, of Augusta, Ga., were heard. Then Professor Li, a Methodist Chinese from Peking, the son of an itinerant, himself a student and teacher, gave an intensely interesting address on "The Influence of Christian Leaders on the Chinese Government."

On Sunday morning there was a prayer meeting which was one of the most significant hours of the Conference. At no other moment were the presence and guidance of the Divine Spirit more manifest. There was no confusion, no distraction of thought, no diversion of purpose; but there was glad thanksgiving, there was urgent intercession, there was deep feeling. It was a solemn and joyful hour and well prepared the audience for the strong and pointed sermon with which Bishop J. H. McCoy followed it. A great congregation was present at the eleven-o'clock hour, and the sermon was worthy the occasion. It was followed by a second installment of the great collection, as already described.

That afternoon Africa was to the fore. Dr. W. M. Morrison, of the Presbyterian mission on the Congo, and Bishop Lambuth were the speakers. Their words were weighty and stirring. Six of the eight missionaries soon to go out were on the stage. They gave brief words of testimony. Bishop Wilson was in the chair for a while, but on account of physical indisposition had later given it up to Bishop Hendrix. In the warm glow of the afternoon (a thunderstorm had just passed over, punctuating Dr. Morrison's address with loud rumblings) he had the six young people kneel down while he placed his hands on their heads and blessed them in the name of the Church which sends them forth. It was a tender scene, one that will not soon be forgotten by any

who witnessed it, least of all by the young people who are consecrating their lives to the task of taking light to the Dark Continent.

The Program Committee had been much exercised about the proper use of the closing hour of the Conference, Sunday evening. Some much-hoped-for speakers had proved inaccessible. Doubt remained even after the Conference convened. That was felt to be an important, almost a crucial, hour. It was finally decided to hear additional messages from the missionaries present—several of whom had not yet spoken—and then have Dr. Pinson close with an address. But there was a strange sort of autonomy about the way the Conference insisted on going its own gait. After two or three missionaries had given at that closing hour brief messages from their fields, that pertinacious collection got on the main line again, and everything else was shunted off. Dr. Pinson joyously relinquished his right of way, the collection slowly crept up to the coveted goal of \$150,000 (and more), the Conference unanimously adopted a ringing address to the Church, sang the doxology, and adjourned *sine die*. Dr. Pinson secured "leave to print," and his address will be found in this volume, entitled "Men and Tools."

The music of the Conference was under the direction of Mr. J. D. Stentz. He was assisted by Mrs. Stentz at the piano and ably seconded by a Wesley Hall quartet of several years ago—Messrs. Culbreth, Luton, Mitchell, and Stanford.

There was an impressive missionary exhibit under the direction of Dr. Rawlings and Miss Davies, and interesting demonstrations in costume were given of the landing of immigrants at New York and of medical work in Korea.

This Missionary Conference was the first great gathering on the new Assembly Grounds at Lake Junaluska. All who attended received a favorable impression of the place. It is sure to be a popular resort. It is in good hands with Dr. James Cannon as manager. Its natural advantages in the way of scenery and climate are very great. Many great Methodist assemblies will in the future doubtless gather at this place so favored by nature and so skillfully adapted by the hand of man for this special purpose.



## WORDS OF WELCOME.

BY BISHOP JAMES ATKINS.

**B**RETHREN, the Program Committee has assigned to me the very pleasant task of saying a word of welcome to you and introducing the speaker of this first evening. If I should undertake to tell you how welcome you are, the rest of the evening would be consumed.

We have never in this country been so glad in our lifetime as we are to-night, because you are with us at last. And I am sure I speak no word that has a tinge of flattery in it when I say that I can hail you as the very vanguard of the Lord of hosts. God's blessing therefore be on your presence amongst us on account of the great cause which you represent, the nearest and dearest to the heart of our Divine Lord and Master!

You will recall that in the year 1900 there met in Carnegie Hall, New York, the World Missionary Conference, where all the Churches of Christendom were represented. A number of those who are present to-night had the pleasure and profit of being participants in that great gathering, that greatest gathering since the day of Pentecost. During the progress of that meeting those of us who represented the Methodist Episcopal Church, South, had in our hotel by ourselves a meeting, and at that meeting it was suggested that the best way to transmit to the entire country the benefits of so large a gathering was to double it on denominational lines, with such adaptation as denominational interests called for; and out of that grew the greatest meeting, in my judgment, which has been held in the South in the history of our civilization—in New Orleans in 1901. That was the only meeting of its kind that has ever been held in our history until this, and to face a few thousand of the foremost men and women of our beloved Church gathered to-night for the purpose of beginning a second meeting of that kind causes a delight which is unspeakable.

We are very glad to welcome you to Western North Carolina and to the crown of it, Waynesville. Dr. Reid made a semi-apologetic statement a while ago which requires that perhaps I should make a remark or two also on that line. If you knew what

we had done to get ready for you, how more than three hundred men and I don't know how many women sympathizers had worked for months to get where we are; if you knew that every man and horse and mule in this whole community is now tired with the work that we have had to do in order to get ready for you, you would pity the whole turnout and have no spirit of criticism if you should have for a day or two to suffer a little inconvenience and a little irregularity. I wish to predict, however, that if God in his goodness and mercy continues to give us good weather, as he has been doing ever since we began this enterprise (for I think we have not lost over a dozen days, since we began to build, from cold weather in winter and wet weather in summer up to this good hour)—if he continues to favor us with good weather until you become settled in your homes and fixed with the impact of this mighty meeting, I predict for you the most joyful five days in your lifetime in communing not only with religion, but with nature. Our resources here are the best in the world, and in Waynesville we have the best water in the world, which you may drink with impunity. It comes from high up on the mountain side, above all human habitation, and is fenced in so that no animal may approach it; it comes by gravitation through pipes, with the best of filters, and is as clear as crystal. Not only the atmosphere and the water, but the mountains you will find very interesting, and especially if you have the time to climb them, as I hope some of you will. A great many of you people need the development of your posterior leg muscles. I find a man every once in a while that, after walking up a little declivity, has a tendency to blow and become sore and complain. Now, brother, if you climb the mountains you will realize what we have to endure and the reward we get in being able to climb almost anything without being sore and without very much effort.

I should like, if I had time, to call your attention to the purposes of the Southern Assembly, whose guests you are to-night and will be for some days to come; but owing to the irregularity of our movements to-day and in order that there may be plenty of time for the speaker, I will not delay longer beginning the regular discourse of the evening, and I have great pleasure in introducing to you Dr. Robert E. Speer, one of the Secretaries of the Presbyterian Board of Missions in New York, who will now address you.



## PRAYER AND MISSIONS.

BY DR. ROBERT E. SPEER.

THERE is probably no one spot on the earth to which the thoughts of the Christian Church have been so unitedly turned during the present year as the little village of Ilala, in Eastern Equatorial Africa, where on the 4th of May, 1873, David Livingstone died on his knees. The whole Church has felt that in that kneeling figure there have been illustrated the courage, the self-sacrifice, the fidelity unto death, the absolute trust in God which are indispensable to the missionary enterprise and which are the elements of the essential spirit of the Christian Church.

"How thankful I am," said a great European Christian soldier, "that David Livingstone died upon his knees!" May we not learn from that fact what was the secret of his power, of his courage, his self-sacrifice, and his endurance? Where David Livingstone was found in his death on his knees in prayer for Africa, there the Christian Church should be found in life—on her knees in prayer for all the world. Whether we have regard for the difficulties of the enterprise, for the unforeseeable emergencies, for the intricacy of the problems that need to be solved, for the subtlety and the power of the spiritual adversaries with which we are waging war—if there is one lesson we need to learn, it is the lesson that in our own strength we are absolutely insufficient for this undertaking, and that we must go where David Livingstone went at the beginning, where David Livingstone was found at the end, to the Lord God who gave us this errand to run in his name, who has promised to be with us in his Spirit, even unto the end of the world, and by whose power alone we can hope to compass our task.

I think it is quite fitting that here on this first evening, as we gather in this Convention, we are asked to turn our thoughts to this matter. We are not asked to review the history of the missionary enterprise; we are not asked to consider the obligations that rest upon us as Christians to communicate our gospel to all the world; we are not asked to review the missionary triumphs

for this particular body of Christian people; we are asked to turn from all these things quietly and simply to that which lies at the very center of all and to think at the beginning of our absolute dependence upon God and of his unlimited readiness to display his power through his people the moment they open their lives to him in simplicity and childlike trust and prayer. However great the opportunity may be that comes to some few of us who are here to take a personal part in this undertaking, for the great majority of us the missionary enterprise must be carried on across the whole breadth of the world; and unless there is some way in which, by allying ourselves with God, you and I can break down the barrier of distance and span the width of the world that separates us from the mission field, we cannot hope to have any part in these enterprises except by representatives whom we have sent out.

But, my friends, there is a power that annihilates distance; there is a power that brings the most distant corners of the earth near to us; there is a power that brings within the possibilities of every individual life, the simplest and most obscure, the opportunity of facing the whole great life of the world, of molding the destinies of nations far away and determining the judgments and decisions of men and women we have never seen and whom we shall never see until that last great day when we meet them before the judgment seat of Christ.

Now it is a blessed thing that in our gathering here this evening no one needs to try to prove for us that it is not necessary to set forth the philosophy of prayer nor to make any appeal to your hearts to remember the greatest Christian privilege and to wield the supremest Christian power. All that we need to do this evening is, sitting down together before a great truth which we all hold, just to remind ourselves of how enormous is the energy that is thus laid at our disposal, how tremendous accordingly is the obligation now resting upon us; not to wait for ten thousand more missionaries to be raised up, not to wait, as Horace Bushnell used to think the Church would have to do, for the conversion of the money power; but now to pray for those great energies which are already adequate to enable us with the money we have and the men we have to complete the task of the Church for the evangelization of the world. Where should we turn when we

begin to think of the matter but straight back where Bishop Hendrix directed our eyes, to the example and the teaching of our Lord and Master himself? In his own life and in his teaching of his disciples he prayed and taught them to pray for the world. He laid his emphasis on prayer as the great power by which an adequate supply of missionary laborers was to be raised up. He illustrated in his own life the relationship between prayer and the clear vision of relative needs, and dealt with prayer itself not as a great need, but as the greatest need of all. He filled the greatest of his prayers with the desire and the petition for the unity of all believers in order that their testimony might prove irrefutably convincing to the whole world, and he himself exemplified the power when moving to his omnipotent and enormous task. And the early Church, if we are to attribute the secret of its amazing success to any one thing, we must believe found that secret just here. It was born in a room where prayer was being made; prayer was wrought into the very foundations of its life and made integral to all its activities. Everybody who was brought into it was initiated at the very beginning into this great ministry of world intercessory prayer; and it met, as one could easily show if there were time, every one of the great crises of its history, crises representative of the great problems with which we have to deal in the spirit and confidence of prayer. And that greatest man of all, who was raised up to drive home into the consciousness of the Church at the very beginning the missionary obligation as our primary duty, from first to last wove prayer into all his missionary work. He covenanted with his disciples that they should join with him in a mutual life of prayer in the problems he had to face as he went about single-handed to evangelize the Roman world, as he sowed well the principles of this new life down to the foundations of the modern world, as he passed upon the problems which he met, and as his activities were put forth; and as he planned and carried his labors through, all rested back for their guidance and power upon his unassailable faith in God as a Life, and available to his prayer, and ready to display himself with all his omnipotent energies in his life.

And, my friends, that is not old history alone. Do we have to go back across 1,900 years to read it? You and I can read it just as clearly in the story of the modern missionary enterprise. If

our Lord raised up these men and if the early Church got men by prayer, we can get them still. And if you and I could read the story of the life of the men and women who have gone out to the mission field, we should find in every case, lying away back at the spring of the first unconscious impulse that led them, some godly man's or woman's prayer. If you went back to the West Point Military Academy to the class of 1839, you would find the name of a Southern man written there, Matthew S. Culberson, and right under that name you would find the second entry, "Died in the city of Shanghai," upon a certain day and month in the year 1872. He was one of the most brilliant graduates of West Point. He had gone back from a brief career in the army and became a professor in the Military Academy, and then five years before the Civil War broke out, in response to an influence he little understood, he resigned his commission in the army and went as a missionary to China. What was it that caused it? Away back in that man's childhood a godly mother had prayed that one great desire of her heart might some day be fulfilled and gratified, and that was that her son Matthew might go out as a missionary to the Chinese people. I venture to say that what was true of Matthew S. Culberson you and I could duplicate in the life of almost every man and woman who has gone out to the mission field.

None of us understand why it should be so, why it will always be prayer which alone can raise men and women endowed with the enterprise necessary to become missionaries; not the eloquence of the great advocates, not the prospect of great opportunities, not even the cry of the great pagan nations, but only prayer, because it is prayer that acquaints men with the purposes and desires of God. We have hanging in our Board room in New York City the picture of the man who for a little while was connected with our Northern Presbyterian Church, but who after the Civil War became the first modern Missionary Secretary of the Southern Presbyterian Church. I refer to Layton Wilson, who was for a great many years one of our most honored missionaries in Africa. His father was one of our great preachers in North Carolina, and he was bitterly disappointed when his son told him that he desired to give his life to missionary service. He came home one vacation and told his father of his intention, and his

father refused to give his permission. "Father," said Layton, "would you be willing to go into the room and pray with me?" He couldn't refuse that request of his son. He went into the room with him, and they knelt down, and the boy and the old man prayed. "Father," said Layton, "would you be willing to say the Lord's Prayer with me?" The old man and the boy began to repeat the Lord's Prayer, "'Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven,'" and the old man couldn't go beyond that petition. Slipping his arm around the boy's shoulder, he told him that now at last he could go. Prayer had simply confronted him, as true prayer always will, with those great purposes and affections of God which include the whole world of men. It must be so, because prayer brings men face to face with the character of Christ and makes it impossible for them to cherish ambitions for their lives which are alien to the character of Christ, and makes it necessary for them to share Christ's passions and affections, to look out on the whole world with his eyes, to desire its redemption with his desire. Still, as from the beginning, my friends, if we want men and women whom God wants to really complete the purpose of Christ for all mankind, you and I know where they must be found.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And it isn't only that prayer must raise up the men and women to do the work; only prayer can equip them for the task to which they go and make them strong in the fulfillment of that task. You and I, most of us, very little understand without having seen them the difficulties of that task, the wrenching of these lives free from the age-long traditions and superstitions—not only the changing of men's minds and giving them new, radically revolutionary thoughts about God, about human personality, about social relationships, but penetrating and altering the whole fundamental character of men and the whole fundamental character of great races of men. We are engaged in an undertaking that proposes what is absolutely supernatural, and only those men are going to be equal to its requirements who have had opened to them by their prayers and our prayers the resources of supernatural power. The men everywhere who have made their mark in saving these pagan nations

are the men, we well know, who knew that secret, even in our day—great, practical men like James Chalmers and James Gilmore, of Mongolia, who morning, noon, and night laid out his heart with God for those hordes whom no other man was trying to evangelize, and who never used a blotter because he wanted to take the time that it took for his ink to dry to pray about something that lay heavy upon his heart.

If you and I and the men who go out as representatives of us are to break through the adamantine walls that stand in our way and do the supernatural thing to which we have put our hands, it can only be because they and we know and practice the secret of unceasing and prevailing prayer. And I think even beyond these things we shall only succeed in achieving what we are coming with ever-increasing clearness to see is the great primary end of missionary enterprise as we set about it in prayer and bathe all of the beginnings of the enterprise in that faith and spirit of prayer.

Now, I believe as much as anybody that it is the business of the Church to evangelize the whole world, and that you and I ought to make it our aim to see that every man and woman and child in the world shall have heard of Jesus Christ before our generation has passed away. But I am coming more and more clearly to see that that is the secondary aim of the missionary enterprise, and that the primary aim is to build up in every land to which we go a Christian Church that will be in that land just what the apostolic Church was in the Roman Empire and just what the Christian Church has been in every land since the beginning of time—a leaven that will leaven the whole lump, a light that will lighten all the darkness, a salt that will save all the surrounding mass.

And how are we going to create a Church like that out of the crude, uneducated, ignorant, superstitious men and women who constitute our first converts in all these lands? How are you going to create a Church that will be a power and bear testimony and that will not corrode and befoul the message of the gospel—a Church that will stand the fiery, killing days that come again and again on these infant Churches, that well-nigh swept away the Madagascar Church, that sacrificed thirty thousand Christian lives in China in the Boxer uprising, and have swept the Balkans



in the last two years? How are we going to raise up a Church like that unless we pray for it and teach it how to pray?

I got a letter from a dear friend of mine, a missionary in a far interior Chinese city. He told me in it of an old woman, illiterate, utterly unable to read, who had come to cook in a house where he was visiting for a little while. He said that early one morning, before it was light, he heard a voice just outside his room. He looked out, and there in the kitchen this old woman knelt in the corner among the sticks she was just about to use to kindle the fire, this illiterate old Chinese woman, with her face all lighted up, saying softly to herself a little Christian prayer. And he went out to his work that day with a new heart of hope, because he knew that now really the seed he had planted was true, and that the new life which had begun was a new life in which there was a real thrill of the true life of God. Where are we going to find the wisdom and unity by which alone we can compass our task except by prayer? My friend James Chalmers wrote home to an old companion of his: "I have learned a great lesson: Don't make a plan without first having prayed about it. If you do, you are sure to mess it all." He had learned that the only way in which he could find wisdom for his work was by trusting a wisdom that was higher than his own.

I think Bishop Lambuth will agree with me that perhaps the one little missionary book that has had the largest influence of any single missionary publication in the last generation was the little book by Dr. John L. Nevius entitled "Missionary Methods." I was reading in his life the other day where he was commenting upon the guidance which led him to write those words. "I seem myself," he said, "to have been led by a wisdom higher than my own and to have been brought close to the apostolic mind. It must be that the Christians at home have been praying for me, and my one petition to them is: 'O friends, pray for me yet more!'" Back of this wisdom, which every man of us knows we have only begun as yet to get in the measure we must have if this work is ever to be efficiently done, is that spirit of unity to which we must come. We never can do this work broken up into warring divisions. We shall need our separate committees, to be sure, but shall only accomplish the task as we move forward in one single, united, mighty army. How are we ever going to be

brought into that united, common spirit of prayer that disposes men's minds to great, unifying purposes, that binds men together in great love and trust and confidence, that makes men humble and self-forgetful, so that they do not think any more their own will?

I do not know whether any of you are familiar with a little biography of Bishop Parker, of the Northern Methodist Church, who died just at the beginning of his episcopacy out in Northern India. There had been great dissension and differences of opinion over his elevation to the bishopric. He writes thus in one of his simple letters home: "My wife and I, kneeling down hand in hand, have been praying that we might all be one, and, if there were a better way than the laying of these responsibilities upon me, that that better way might be followed." Well, you don't get wisdom without a spirit of prayer. The pride and prejudices we have, what foothold can they find when we stand in front of God? What do they amount to as against the great and infinite purposes of the Father of us all? And all the little things that divide us, how trifling they appear against the one Lord, one faith, one baptism, one God and Father of us all!

And I like this thought which we have been asked to dwell upon a little while here this evening; I like this thought, because it brings within the reach of every one of us the opportunity of wielding a world influence. How small a figure the largest man is! A day and his very name is forgotten. These talents that we have, many or few, how trifling and inconsequential they are measured against a great world undertaking! We are men and women of very little consequence. But here there is a chance for every one of us by allying himself with the mighty and living God to wield his power and not our own. My creed teaches me that prayer has efficacious power. And you remember that little memorandum that John Samuel Armstrong left behind him after his death in which he said: "I have always made it a rule to give one-tenth of my time to prayer. My prayer has been very weak and very wavering and very inconsistent, but it has been the best work that I have ever done." And there is open to every one of you men and women who have come up to this great missionary gathering, and even to the man and woman who thinks his life or her life most obscure and least influential—there is open to you



(thank God that it is so!), there is open to every one of us the chance to mold and determine and affect the whole great life of the world.

I got a letter the other day from a friend of mine who for twenty years has been pastor of a forlorn hope downtown on the East Side in New York City. The Jews have come in around him like a great flood, until (he told me, I think) he had only about twelve of his congregation left who lived within two miles of the house of worship. They had all gone farther away into other sections of the great city. Not for one moment was he thinking of running away. His only desire was that new channels of influence and power might be opened to him. "My dear friend," he wrote, "will you let me have a little of your time, just a little? I am wanting to help by prayer in the great work of God much more than I have. God denied my desire to go into foreign fields and suffer for him, but he lets me be in the travail of prayer, and I have a little part in the great work, the prayer part. Now will you help me in my part? I wish to keep in touch with and know the fields and men. Our Church is dear to me, but I do not especially desire information confined to our Church work. I want to get into more fields; the books you suggest will help me."

He closed by saying: "I always hold you daily in my heart in prayer." And I think again and again of his living all alone down in his church on the East Side, with a great mass of unsympathetic, antagonistic unbelief around him, a simple, believing heart reaching out across all the wide stretches of the world. O that out of our great gathering here to-night there might pass man after man and woman after woman into that holy sanctuary where the humblest life is made noble and great with the very glory of the Most High, where men and women in their weakness lay hold on the resistless omnipotence of God and make their lives felt around the world!

You and I say sometimes that the problem is the problem of getting more money. I do not believe that to be the primary problem. When a few years ago Mr. Robert Worthington left £250,000 to the London Missionary Society, James Chalmers wrote home: "I have just read about Mr. Worthington's great bequest. I am very sorry we have it. I am afraid it will lead now to the

falling off of our other contributions and, what is more serious, to the falling off of prayers." He knew perfectly well that hundreds of thousands of pounds was not the great need; he knew that the great need was praying men and praying women and that obedience to the will of God which, when it has come, will mean the triumph of Christ around the world. And how will you and I ever bring that obedience into our own lives and into the Christian Church unless we go to the secret place where that obedience is to be found?

I learned a lesson a little while ago (it may be that I can put all I have been saying best in this little simple tale at the end) from one of my own little children at home. They were having a carnival in town for the benefit of the local hospital. One day was set aside for the children's day, and that day had to be postponed two or three times on account of rain, so that the curiosity and interest of the children was greatly aroused. At last a bright day dawned, and that morning, as he was dressing, my little seven-year-old boy came into my room. He had his purse in his hand and was counting up his money. I said: "Lay out the money you have got there; how much is it?" He looked at it and said: "I have thirty-seven cents." I said: "That is a great deal of money. What are you going to do with it?" Said he: "I am going to spend it down at the fair to-day." I said: "Don't you think you would enjoy it a great deal more if you put some of that money into your missionary bank before you went down there?" He had always divided his money half and half between his two banks, his own and his missionary bank, and it was not really very square of me to make the suggestion, because he had already taken his missionary money out, and this he had had for his own personal account. He said: "No, I don't think I will; I need all this money for the fair." I said: "That is all right; but let us kneel down and say our prayers." We knelt down in prayer together, and the little fellow began his ordinary prayer. He had always been accustomed to say: "And Lord bless the little children on the other side of the world and the missionaries." I noticed that he eliminated that petition, and as soon as he left it out I stopped him and said: "Lloyd, you left out about the little children on the other side of the world." And he said: "Now look here, father, who is saying this prayer?" I said: "That is all right; it is your

prayer; but I don't think you ought to omit the little children on the other side of the world." "Well, but I need all that money to spend at the fair." "Well," I said, "I didn't say anything to you about the money. I simply said I didn't think you ought to leave out those little children on the other side of the world." The little conscience wrestled for a moment. He saw it all just as clearly as if I had put it in words for him, and by and by he bowed his head and said the prayer, "Lord, I pray thee, bless the little children on the other side of the world," and straightway rose up and said: "I guess I had better put some of that money in my missionary bank."

My friends, he saw precisely what the Christian Church has not seen. You can't mock God with lies. You can't offer him devotion that isn't indorsed by the action of the life; you can't offer him a petition that does not rest on the sanction of the deed; and in that hour when you and I are praying for those who dwell far away, when we really enter into the great longing of Christ's longing heart for all mankind and pray as he prayed for the other sheep, not of that Jewish fold, that they may all come and that there may be one flock and one Shepherd, we shall bring our wealth and we shall lay down our obedience also at his feet.

How different this gathering would be from every other gathering that has ever been held if right here to-night before we go another step we should just forget every word that man has spoken or that man can speak, and with our hearts quietly and simply should just go together straight to God to let him search us through and through and drive what is unreal and untrue and unworthy out of us and bring us right here and now at the very beginning into completeness of sympathy with Him who taught us when we pray to say, "Thy kingdom come. Thy will be done"—now, my friends, not far away, alone; but right here, now, in our own hearts.

Let us pray. Will Bishop Lambuth lead us in prayer?

#### PRAYER BY BISHOP LAMBUTH.

Our blessed Master, our Lord, it is thy voice that we would hear now, not the voice of any man reminding us of our duty, but thine; not the voice of any one in this great company to-night reminding us of our privilege as we shall come to thy feet, but

thine. We thank thee that thou art lifted up, and we remember that thou hast said: "And I, if I be lifted up, . . . will draw all men unto me." We come gazing upon thy face. We come that we may feel the throbbing of thy great heart. We come that thou shalt teach us thyself the true meaning of the words: "Thy kingdom come. Thy will be done in earth, as it is in heaven." And grant as we come into this spirit of prayer, as we are praying for the mind of Christ to-night and for this Spirit of Christ, that in some sense we shall have travail of soul for a lost world.

Master, we come basing our supplication upon thine own promise, for we recall the word of promise to-night as we pray for laborers for this great field so ripe: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And as we lift up our hearts in the opening hour of this great Missionary Conference, we trust there shall be a searching of hearts, beginning with our own, praying with the words of the Psalmist, "Try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." And as he shall deal with us, as honestly and sincerely we are opening our hearts to his searching power and his influence, O then we can come to feel the fullness and power of his Spirit which shall be bestowed upon us and pray the Lord of the harvest that he shall indeed thrust forth laborers into his harvest field, and shall have the answer to our prayer!

Bless thy servant who has come to us to-night. We thank God for his life. We thank God that he has led us along the way to-night to thy feet and in thy presence, that we shall know better how to pray as thou shalt teach us. And grant, O Lord, that in the unity of the Spirit, filled with the grace divine, in the fullness and power of the Holy Spirit, for which he prays and for which we are praying, that we shall go back from this place after the closing session of this Conference with a renewal of our vow and covenant with thee, O thou Almighty God; and we pray that thou shalt lead on, O thou Lord of hosts, until all the world shall be lifted up and until we shall have the whole world for Christ. We ask in his blessed name. Amen.

## CONFERENCE SERMON.\*

BY BISHOP J. H. M'COY.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. x. 13-15.)

THE argument of the text devolves upon the Church the unescapable obligation of its ordination as the sole agent of God's will in bringing salvation to all men everywhere. The salvation, not of a favored few here and there, but of men as men everywhere, is conditioned on their calling upon the name of the Lord. Their calling on him waits upon their hearing about him. Their hearing about him demands the service of the preacher. And the preacher must have back of him the Church. The word of God carried by the man of God; the man of God sent forth by the Church of God—that is the program, and it is as inexorable as it is simple. The base line is laid in the general membership of the Church—the laymen, if you please. Largely they initiate and support and make possible the whole propaganda. So the missionary enterprise depends not upon a few ordained leaders here and there, but upon the entire membership of the Church imbued as a whole with the missionary spirit.

We shall try this morning to measure the responsibility of the Church for the world's evangelization in the light of five facts:

1. *God's purpose in its foundation.*

That purpose cannot be reckoned by any process of reasoning as anything short of the execution of God's plan for the world in the incarnation. "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us [the Church] the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

This note of universalism is not an importation in the later

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\*Sunday, June 29, 11 A.M.

days of the kingdom of God. It is writ large into the charter of the Church of the patriarchs. The call of Abraham and the building through him of a chosen race rooted themselves in a definitely declared missionary program of world compass. "For in thee and thy seed shall all the families of the earth be blessed." Jehovah's covenant with the Abrahamic family was not exclusive; it was as inclusive as the reach of divine love. It was not a discrimination against the Gentiles; rather was it the genesis of his plan for bringing them into sonship in his kingdom.

If we are to live under the name of the Church of Jesus Christ, we must submit to the adjustment of our thought about the Church's mission to his authority and his aims. I have scant patience with the talk so common to-day about democratizing the Church. It was never intended that it should be a democracy. Its one form of government is Christocratic. He has called it into being for his own mighty purpose of a world's redemption, and you degrade it to the level of a mere humanitarian society and empty it of its unearthly power when you dissociate it from him and what he came into the world to do through it.

The imperial Christ demands a Church adjusted in its thought and life to the amplitudes of the kingdom. The Church cannot find its reason for being in anything short of what Christ is meant to be for the world. We cannot accept Christ truly without accepting all the breadth of his thought expressed in terms of world purpose; we cannot accept him without at the same time accepting our trusteeship of the wealth of divine provision for all the needs of all the world. When we take him as a personal Saviour, we must take him too as a world Saviour. He never said to any man "Come" to whom he did not also say "Go." A Christ shared at all must be a Christ shared by all. The last thing a redeemed son of God can be is a provincial. "It is the deep and sincere conviction of my soul," said Phillips Brooks, "when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to the whole world, that faith appears to me a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true."

The supremacy of the missionary agency of the Church is most remarkably accentuated in the administration of the Holy Spirit



in the Acts of the Apostles as we see him centering his divine guidance and energy on the Church for the spread of the gospel. The story of his coming on the day of Pentecost is nothing less than a missionary epoch. It leaves no room for doubt that the business of the Church under his administration is to continue to be that of world evangelization. The very circumstances of that high day in the history of the kingdom constitute a definite forecast of his primary use of the Church. The presence there in that street audience of men out of every nation under heaven; the translation of Peter's sermon by the Holy Ghost, acting as interpreter, into the speech of every foreigner who heard it; the making of the fiery, cloven tongue the symbol of his presence and the instrument of his power—all these details of the inaugural day of the Holy Spirit speak the missionary policy of his administration. The very promise of his coming—the abiding of his presence and the manifestation of his power—is coupled with the Church's missionary commission. He comes to be the almighty Executor of the great commission. When he presides and makes the appointments of the preachers to their posts, he sends the First-Church men to mission fields, separating Saul and Barnabas unto the work whereunto he had called them. At the very outset he sets himself to pry open the doors of the Church, hard shut by Jewish prejudice, to the Gentile world when he appears to Peter on the housetop at Joppa and sends him to Cornelius. It was a divine, not a human, initiative that started the Church on its mission beyond Jerusalem and Judea. These early years of his administration are full of his work of dispossessing the mind of the Church of its old, narrow ideas of the latitude of the kingdom and of thrusting it out into the new fields of universal conquest. As a divine strategist he deploys his forces and effects providential conjunctions. When he would plant the gospel in Ethiopia, he issues orders to Philip to "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." At the same time he guides to the providential meeting point Queen Candace's treasurer, reading the great Messianic prophecy with veiled eyes.

The supreme shame of the Church is in the fact that in 1,900 years it has not acknowledged unreservedly, if indeed it has found out, what is its primary business. And, as Mr. Speer so

strikingly says: "No institution can deliberately repudiate its fundamental purpose, its main reason for being, and not suffer for it."

2. *Christ has entered into a relationship to the Church that makes it the sole instrument by which men are to hear the good news that Christ Jesus tasted death for every man—the one channel through which his redeeming power can flow out to the earth's ends.*

When Paul calls the Church the body of Christ, he means that Christ, its living head in the heavens, must wait upon its willingness and efficiency as the one ordained instrument of his will. The figure fails utterly if the dependence be not recognized as reciprocal. We let our thought dwell much on the fact that the Church is headless, and therefore purposeless and powerless, without Christ. We think very little of the fact that a head is utterly helpless to function itself without a body. Christ needs the Church even as the Church needs Christ. He has joined himself to it in the committal of a spiritual wedlock; he has lifted it into organic relationship to his person; and if the Church fail, by the measure of its failure does Christ fail. If he cannot function his thought, his love, his saving power through it, then we may be sure that he cannot raise up any other human agency that will be able to perform the functions of his body. He has staked the whole issue upon our fidelity to him.

We sometimes ask ourselves the question, "Why has not the world been saved long ago?" Nineteen hundred years have dragged their weary length into the eternities since the dying Saviour cried, "It is finished"; nineteen hundred years since the plan of the ages was unfolded, since the atoning blood was shed, since the world-renewing Spirit entered upon his administration, since the proclamation went forth, "Come, for all things are now ready," since the Church was constituted and commissioned to make known to all men the provision of divine grace for every man. And yet after these nineteen hundred years of grace the Church has been able to gather out of the one thousand million of heathen and Mohammedans in the world only five million communicants and adherents. When you count in those only nominally Christianized, you have reached but one out of every two hundred. Judged not by what the Church has done but by what



it has failed to do, Christ has lost largely those nineteen hundred years. The failure of the Church is not to be measured alone by the ratio of the evangelized and unevangelized of our generation, but as well by the billions that no statistician can ever tabulate who have died without God and without hope since the plan of salvation was perfected.

Why has not the world been saved long ago? Just because Christ's one way to the world is through the Church; and the Church, ignorant of its purpose or indifferent to its commission, has not suffered him to come. Professedly taking its character and charter and commission from him who is its Head, practically it has refused to make of itself a highway over which he can walk triumphantly to his enthronement over the world.

In my home State of Alabama a great corporation with millions at its disposal has secured control of our waterways, and is preparing to supply the State with hydro-electric power. It is said that plants already projected will develop a million horse power, and that this power is to be distributed over great distances. But I read that a serious difficulty is encountered in the fact that there is an enormous loss of this power as the distance over which it is to be carried is increased, so that at a certain point the wire is dead. Electrical engineers are dreaming of the day when the medium of transmission will be so perfected that the full voltage generated at the plant may be delivered at any point. Does not the saving power of Christ suffer a somewhat similar limitation by the imperfection of the medium of its transmission? That power is all-sufficient for a world's redemption. It can leap across continents and centuries and save the chiefest of sinners and transform the most benighted of races. But it must pass over the transmitting wire of the Church. There is but one thing that stays the coming of the King—the body has not responded to the will of its Head.

3. *The missionary obligation of the Church must be measured by the world's need.*

The temptation of the average man is to measure his duty to his fellow men as he measures the attraction of gravitation—inversely as the square of the distance. But that is not the law of obligation of men in Christ Jesus. Our surface differentiations had no place in his thought. He brushed aside the barriers of social

prejudice and bridged the gulfs of racial antagonism and revealed a new solidarity of humanity. Under that revelation of the oneness of men in him the law of obligation as between man and man found a new and startling application. It appeared that men cannot serve God and neglect men. It appeared further that the obligation of man to man is not attenuated by racial and geographical distances. It measures itself solely by one man's need and by the ability of another man to meet that need. That is the golden law of Christian neighborliness that the Master teaches in his parable of the Good Samaritan. It is the law that made Paul a debtor to both Greeks and barbarians—a law the only measure of which he knew was "as much as in me is."

Now when we come to apply this law of obligation to the Church, we must measure it not by the incidental but by the most fundamental need of the heathen world. These undeveloped races cry their needs with a thousand voices. They need the physician and the hospital, the school and the printing press, the railroad and the telegraph, a better philosophy and a more efficient government—to sum it all up in a word, they need civilization. But ignorance and industrial backwardness and disease and despotism are not the fundamental ailment of heathendom. Back of all these lies sin that calls for a Christ who is able to save to the uttermost all them that come unto God by him. He is both the world's supreme need and the Church's supreme possession, and between these two facts of supreme need and supreme possession comes the supreme obligation of the Church to the world.

Civilizing men is a merely incidental business. At best it is one of the by-products of the kingdom of Jesus Christ. It may be a very dangerous thing if it be not based on individual Christian character and held under the dominion of the social ideals of Christianity. There could be made scarcely a more dangerous experiment than the intellectualization of the heathen world in advance of its moralization. If the education of these awakening nations be materialistic and rationalistic, you will have created a more hopeless situation in them and a harder task for Christianity; for, as Mr. Mott has said, "It is much easier to bring the gospel to bear on a heathen in his natural state than upon the man who has become familiar with the worst side of the so-called Christian civilization."

No service that the West can render the East is going to be really constructive and ultimately beneficent that does not plant the cross at the center of its life. Our task is that of awakening these peoples to the fact of sin rather than to their political and economic deficiencies, of a fundamental moral reconstruction through the process of a spiritual rebirth rather than the modification of what is merely outward and incidental in their civilization. Their one great hope is Christ. And Christ's one hope, so far as they are concerned, is the Church.

*4. Again, the measure of the Church's obligation is in its ability to meet the world's need.*

God, we may be sure, never yet has sent his Church out on a forlorn hope. The issue of its world conquest was in sight when he laid upon it its divine commission. It has remained timid and inactive in proportion as it has failed to inventory its resources and to predicate its obligation upon its abilities. That was an epoch in the history of the missionary movement when a little band of young men under the shadow of a haystack, looking out upon a world unsaved, cried: "It can be done!" That was a greater epoch when the Christian men of this generation, knowing better than that little band of students the magnitude of the task, and measuring more calmly the spiritual and material resources at the command of the Church, cried out: "It shall be done!"

I think one of the most wonderful things that has come about in recent Christian history has been the sober acceptance by practical business men of the possibility of the world's evangelization in this generation. This sublime exhibition of faith is mathematically based on the human resources of the Church of to-day as well as in the supernatural power available for the task. What one branch of the Christian Church has done every other branch can do with equal faith in its mission and with equal devotion to its Lord. Mr. Mott in his address at the great Edinburgh Conference points out that the Moravians to-day have for every fifty-eight communicants in the home Church a missionary on the foreign field, and for every member at home two in the Church in foreign fields. Mr. Mott proceeds to show that if the Protestant Church in Great Britain and America gave in like proportion their missionary contributions would aggregate twelve million pounds, or a fourfold increase. If they went out as missionaries

in corresponding numbers, we would have a force of nearly 400,000 workers, which is vastly more than the number estimated as necessary to evangelize the world.

The resources of the Church in men and in money have grown to be enormous. The brains and the character and the wealth of the world are in Christian lands. Nominally they have been classed as Christian resources, but practically they have not been consecrated to the supreme business of the King. It has been estimated that of Church members one-third neither gives nor cares for missions, that another third gives and does and cares but little, and that of the remaining third only a small proportion are doing their utmost. Mr. Mott concretes in startling manner the present-day indifference of the Church to "the very thing on which the glory of Christ most depends and on which his heart of love is most set" when he says that "if only one-fourth of the members of the Protestant Churches gave but one cent a day it would yield over twenty-five million pounds as contrasted with the less than four million pounds of the past year."

There are not less than 135,000,000 members of the Protestant Churches in the world. How many billions of money are held by this number it would be difficult, if not impossible, to estimate. It is easy to estimate, however, that out of that enormous following and its incalculable possessions Christ could command easily the agencies for closing up his business if only the Church were what it should be, if only it had the full vision of its calling and the proper devotion to its Lord. It is not a lack of means. It is a lack of heart. It is a wanting of the enthusiasm of the kingdom. It is a refusal to acknowledge what God demands of us by what he has made us capable of doing.

He is a poor interpreter of God's providential purposes in history who cannot see in the lodgment of genius and power and resource in the hands of the Christian nations the establishment of a spiritual trusteeship rather than a fortuitous scattering of divine favors. With Jesus there are no favored nations. What appears his elections to privilege are only his elections to service. May we not believe that the Anglo-Saxon, with his racial virility, with his genius for invention and constructive statesmanship, with his powers of acquisition and of dominion, and, above all, with his possession of the purest type of Protestant evangelical religion,

has the responsibility of a divine calling in his day as did the Abrahamic family in its day? God has made Christian America the storehouse of the resources of his kingdom. Here man is at his maximum stature; religion flourishes in its loftiest form under the most favorable conditions it has yet known. Playing as we have done the rôle of the good Samaritan of the nations, we have established over the world more points of sympathetic contact and a more dominant influence than any other nation has known; and of our material wealth, it is at once the world's greatest wonder and our own greatest peril.

Under the material renaissance of the South it is time for Southern Methodism to take a new reckoning of her part in the business of the world's evangelization. We acquired the habit of talking of our poverty after the great war that spoiled us, and it is difficult to break the habit. We are vastly richer than ever we were in the ante-bellum days. The present total wealth of the South is counted at twenty-seven and a half billions—eleven billions greater than the wealth of the entire nation fifty years ago—and is increasing at the rate of two billions annually. Great Britain, Germany, France, and Austria combined have only about 17,000 square miles of coal lands, as against 89,166 in our Southern States. If Europe had mined every ounce of gold the world produced in 1910, the whole of it would have lacked \$122,700,000 of paying Europe's cotton bill to the South that year. We are not a poor people. We are a very rich people. We have become so prosperous that we will jeopardize the divine favor that has been upon us in the past if we do not find in the immediate future new and larger material terms in which to express our missionary obligation. There are individual members, not a few amongst us, who could carry the annual budget of a single mission field and not be seriously embarrassed financially. There are literally thousands of our Methodist men who could support individual missionaries without giving up thereby a single luxury. There are tens of thousands of others in comfortable circumstances who give missions the most subordinate place in their thoughts of the Church and its ministry. It is a situation that calls for humiliation and confession of shortcoming on the part of the Church we love.



5. *The missionary obligation of the Church is measured by its present-day opportunities.*

Never since the Church received its marching orders has it had such a challenge as conditions on the foreign field present to-day. The rigid forms of old superstitions and civilizations are breaking up, and everything is being thrown into a state of flux. Revolution is hardly a strong enough word to describe the process. It is more of the nature of a re-creation. We are standing on the watershed of the centuries. We are witnesses of the death throes of the old order and the birth pangs of the new. This ferment that has broken up the static Orient affects three-fourths of the human race and involves in its range practically every great human interest—forms of government, international relations, philosophies, educational systems, economic conditions, social relations, and even hoary religions. The Orient is summoning everything that has made its past history to appear in court and show reason why it should not be substituted by something better borrowed out of the New World of the Occident.

We stand too close to this appalling transition to measure its magnitude. It will take the perspective of history to do that. But of one thing we may be sure—the vital, abiding issues of this unprecedented revolution will be determined very shortly. That which to-day is fluid to-morrow will begin to crystallize. It remains for the Church—for you and me—to say whether the point of crystallization shall be Jesus Christ or some godless philosophy or utilitarian creed of mammon. The last state of these peoples will be worse than the first if the evicted devils of ancestral superstition be replaced by the modern devils of agnosticism and commercialism.

The awakening and remaking of Japan during the past fifty years have been without parallel in history. Closed for ages against all light from without, Japan in recent years has been going to school to the whole world. That this virile and alert people will exercise a determinative leadership throughout the entire Orient is an accepted fact. Their strategic importance from the standpoint of Christian missions can hardly be underestimated, and yet it cannot be denied that the period of Japan's plasticity is passing rapidly. The Church lost in some measure its first opportunity there by its lack of readiness to meet prompt-

ly a providential opening. Japan's attitude toward Christianity is full of hope to-day; but her rapid movement makes delay perilous. There are indications that with her growing pride of race consciousness she is beginning to dream of a national religion and to apply the doctrine of eclecticism to all religions. Her attitude of intellectual hospitality to all light from without is bringing into competition with the gospel all the isms and philosophies and religions. All these conditions, coupled with Japan's potential leadership of the Orient, create a situation that calls for action by the Church upon a broad plan and without an hour's delay. If ever the King's business demanded haste, it is in Japan to-day.

Korea, closed to all foreigners as late as 1883, to-day is the focus of lines of creative influence that converge upon her from the ends of the earth. Capital is there exploiting her natural resources. And Japan is there establishing her school system, directing her political life, and putting into her hands the secrets of modern science. In two decades very largely her national trend will have been decided and her character fixed. Korea wants her civilization to be distinctively Christian. No people, perhaps, in all the history of missions has given such welcome to Christianity. Her every door stands wide open. It is the sober judgment of ecclesiastical statesmen that it is easily possible for Korea to be made a Christian nation in this generation. If she is not so made, if the tide in her national affairs is not taken at its flood, the Christian world will have a dreadful accounting to give at the day of judgment.

And what shall we say of China? History simply has no precedents to match what is taking place to-day in that oldest of all the world's civilizations. The changelessness of the centuries, the proverbial static conservatism, suddenly she has cast aside; and four hundred millions among the strongest of earth's peoples face about and began to move at quick step. And when four hundred millions of heathen, with the racial endowments of the Chinaman, awake from the sleep of ages and begin to move upon the future, it is time for Christendom to awake. We have been wont to think that the transformation of Japan is the miracle of modern times, but we are assured that China is moving at least twice as rapidly as did Japan in the first ten years of her awakening. The railroad and telegraph are reaching out in every direction. The print-



ing press is sowing down the country with books and magazines and daily papers. A modern school system has been established, and thousands of the choicest young men are being sent abroad annually for college and university training. And, last and most wonderful of all, China has a republican form of government. It would seem that for good and all China has broken her bondage to the past and has committed herself to the molding influences that have come upon her out of the New World.

The new China is going to be made speedily; and when it is made, it is going to stay made. The fiber of the Chinaman holds the dye of character tenaciously. The metal of national life is molten for being cast into permanent form. At our peril as a Christian world—a peril that we must meet here as the nations find moral equilibrium under the contact of modern commercial intimacy—shall we permit molten China to run into the mold of an agnostic and materialistic civilization. The day for which our Lord has waited has dawned. The walls that have shut him out of China have been not breached but removed. Now the only barrier that remains between him and China is that of the Church's indifference.

Time would fail me to tell of conditions in the other fields our Church is occupying, in every one of which opportunities never before offered are putting upon our generation measures of responsibility never before put upon any generation of Christians. Surely Christendom must have lost its sense of spiritual hearing if it cannot catch what the Spirit is saying to the Church of to-day through the world conditions that it faces.

The Captain of the militant army we call the Church, ascended to the headship of all things, has stood for nineteen hundred years upon the heavenly heights, deploying his forces and watching the progress of the battle. He has not failed to hear and interpret the inarticulate prayer that has arisen, moaning out of the heart of the heathen world. He has heard and heeded the intercession of his blood-bought Church for the opening of the gates of inaccessible lands to its advancing columns. But he has had to await the period of enlistment and drilling and skirmishing. And now at last, recruited to a strength of 135,000,000, his army stands at dress parade, armed and equipped and provisioned. The centuries of preparation are behind it. The skirmishing is all over.

The crisis of the battle is at hand. The very citadel of the enemy lies breached and open before it. What in this decisive hour is the order from the hilltop where the eyes of the Captain sweep the field? "Let the whole line advance!"

Men of Southern Methodism, you live at the summit of the centuries, where the light of the day of Jesus Christ already is breaking. The whole world is quivering with the expectancy of a new birth. Your Lord, once crowned with thorns and crucified, is coming in his glory to claim the purchase of his blood. The heathen world at last has turned its blank, weary face toward Calvary and has opened its aching heart to his love. O men, do not stay his coming! Let your money pave the way over which his feet of flame shall walk into the world's darkest places. Let your lives, surrendered to his mighty missionary purpose in the Church, bring him decades and centuries nearer to his enthronement over all. Do we dare hold back from him ourselves and ours when we see that "between a dying Saviour with his love and power and a dying world with its sin and woe stands the Church as the one connecting link"?

## STEWARDSHIP—"SHOW ME A PENNY."

BY DR. EGBERT W. SMITH.

WHEN the penny was brought, our Lord asked certain questions about it. "Whose image is this? And whose is this superscription?" Following our Lord's example, let us also ask certain questions about the penny.

### I. MAY I OWN THIS PENNY?

Yes, if I have honestly earned it, I may hold and use it as mine. The right of private property is a right ordained of God and indorsed both by reason and Scripture.

### II. DOES THE WORD "OWNERSHIP" DESCRIBE MY CHIEF RELATION TO THIS PENNY?

As between me and my fellow men my relation is that of ownership. As between God and me my relation is that of stewardship. The word "steward" has the same meaning in the Bible as in our everyday speech. The Standard Dictionary defines a steward as "a person intrusted with the management of estates or affairs *not his own*; one who manages or disburses *for another*." Our stewardly relation to God is founded on his all-perfect character and on his relation to us as Creator, Father, Saviour. Since in love he made us, redeemed us, and dwells in us as the Spirit of a divine and endless life, we are doubly, trebly his.

We are not surprised, therefore, to find that when our Lord was upon earth one of the staple topics of his teaching was stewardship. In his parables of the talents and the pounds, to take one illustration out of twenty at hand, he describes himself as intrusting to his servants *his* goods to be used for him till he should return. The servant's report is: "*Thy pound* hath gained ten pounds." And even the unfaithful servant gives back his unused talent, saying: "Lo, there thou hast *that is thine*." To whom the Lord says: "Thou wicked and slothful servant; thou oughtest therefore to have put *my money* into service that at my coming I should have received *mine own* with interest."

*Not Owners, but Trustees.*

"Goods in trust for the Lord's uses"—this is the scriptural designation of all property, mental, moral, social, real, or personal,

in the possession of a Christian man. On our every gift, accomplishment, attainment—on our life itself, with all that it has of endowment, opportunity, possibility—we are to write: "Goods in trust for the Lord's uses."

We are not to hoard or fail to use what we have like the "wicked and slothful servant"; we are not to use it on selfish vices like the prodigal son or on selfish luxuries like Dives or for selfish accumulation like the rich fool. Alike the selfish user and the non-user the Old Testament pronounces "robbers of God," while the New Testament commands us all to live "as good *stewards* of the manifold bounty of God."

### *The Necessaries of Life.*

Do not certain necessities form a class of things exempt from the claims of stewardship? By no means. Since I am a servant of God, and since I am to rear my children to be servants, it is my duty to him to spend on myself and them whatever may be necessary to develop us to and sustain us at our maximum efficiency—mental, moral, and physical—as his servants. To stint or starve our bodies or brains would be to impair or destroy our productive powers as servants of God. In other words, what we call the necessities of life—food, education, needed recreation, and the like—in the eye of a Christian man are but means to an end, and that end the service of God.

Thus the principle of stewardship rules in both the material and spiritual realms, sanctifying and directing both. It gives unity and dignity, it gives concentration and consecration to the whole of human life.

### *A Shining Example.*

To parents who would like a book at once thrilling and uplifting to put into the hands of their sons and daughters, let me suggest the biography of one concerning whom there is a growing belief in the Christian world that he showed more of the likeness of his Lord than any man who has lived since Paul. The student of the life of David Livingstone, noting his humility, his patience, his purity, his magnanimity, his heroism, his love, his utter self-sacrifice, can hardly fail to share the same belief.

Should you ask me the secret of this life of Christlike beauty

and power, I should point you to a certain resolution made by Livingstone—a resolution that shaped and expressed his whole life; a resolution which, if made by any reader of these pages, will lift his life also into splendid beauty and fruitfulness. That resolution was this: "*I will place no value on anything I have or may possess, save in its relation to the kingdom of Christ.*" That is Christian stewardship.

### III. ARE THERE ANY DANGERS CONNECTED WITH THIS PENNY?

1. *There is danger that the penny may pervert and degrade the standards of manhood.*

"A man's life consisteth not in the abundance of the things which he possesseth." So says the Saviour; but the world and to a sad extent the Church hold another view.

How common is the inquiry: "How much is Mr. So-and-So worth?" Does that mean, How much of honor, courage, self-sacrifice, magnanimity does he possess? Of course not. It means, How much money has he? Human worth expressed in terms of the penny!

#### *Money and Greatness.*

If money produced greatness, Westminster Abbey would be full of monuments of millionaires. But a living English scholar tells us that no millionaire has ever been buried there. Money is far oftener the grave of greatness than its cradle. "Sir," said a young man to a famous lawyer, "you were my father's friend. I am thinking of studying law. Will you give me your candid opinion of my prospects of success?" Said the great man: "You have the intellect to achieve success. But you have one fatal handicap." "What is that?" "You are rich." And the event justified the lawyer's judgment.

The possession of money has kept many a man small. In God's sight it never made a man great.

#### *The One Standard.*

To his inquiring disciples the Saviour made clear the one eternal standard of greatness: "Whosoever will be great among you, let him be your minister; and whosoever will be the chiefest, let him be servant of all." And then alongside this standard he had set up he placed his own life, saying: "Even as the Son of man came

not to be ministered unto, but to minister, and to give his life a ransom for many."

It is said that on the Congo they measure a man by the number of cattle he owns. On the Hudson they measure him by what he represents in stocks and bonds or in society. By the river of life a man is measured by his spirit of unselfish service to his fellow men, and by that standard only.

The world's most crying need to-day is for men and women who take their ideals of life not from the marts of trade or the coteries of fashion, but from their fellowship with the Son of God.

#### *A Word to Parents.*

One morning there came to me a man who for twenty years had been county sheriff. He said: "After hearing your remarks last night on the un wisdom of leaving money to young men, a friend and I sat up till midnight recalling the names and careers of the young men in this county who in the last twenty years have inherited money from well-to-do parents. We found that to practically all of them the money proved a curse."

Our Lord laid no stress on the outward conditions of life. But to this rule there was one exception. He spoke with an appalling solemnity of the perils of wealth. "How hardly shall they that have riches enter into the kingdom of God!" Yet instead of pouring their money into the divinely appointed channels of imperatively needed service, how often do we see parents piling it up for their children to entangle their inexperienced feet in unimaginable perils by absolving them from the wholesome necessity of obeying that commandment of Almighty God which lies at the basis of every noble and happy life: "Six days shalt thou labor and do all thy work."

2. *There is danger that, secretly and unsuspectedly, the penny may usurp the chief place in its possessor's heart.*

Money's chief danger lies in its power to deceive. "The deceitfulness of riches" is what the Bible warns us against. And what is the crowning proof of this deceitfulness? Is it not the fact that scarcely any one ever thinks of himself as rich? The hundred-thousand-dollar men apply the term not to themselves but to the millionaires, the millionaires to the multi-millionaires, the multi-millionaires to the Carnegies and Rockefellers. Each feels



himself poor, with his eye on the class above, and to the Christian solicitor honestly laments his poverty.

*How to Feel Continually Pinched.*

Says the fifty-dollar-a-month clerk: "If I had a hundred a month, I should feel rich." He gets it. Does he feel rich? No. "With two hundred and fifty a month," he says, "I should feel rich." He gets it. Does he feel rich? As a matter of fact, he feels poorer than before. He is sure, though, that five thousand a year would make him feel rich. But after getting it he feels poorer still. Why? Because his appetite for comforts, for conveniences, for luxuries, for display, for good investments has grown faster than his income.

It is the easiest thing in the world. Compare yourself with people who are better off than you are. Develop an ever-enlarging list of natural and artificial wants that must be gratified. The result will be that you will feel yourself poor and somewhat pinched as long as you live, and the Bible's warnings against the money danger will all pass harmlessly over your head.

We should never forget that "rich" and "poor" are purely relative terms. The Bible was written and the Saviour lived and taught in the East. There the prevalent poverty of the people was and still is more pinching and pitiful by far than anything that most of us in this favored land have ever seen or even imagined. To Peter and John much of our so-called poverty would have seemed wealth. When we think of the average comfort in which Christian people live in this country, we cannot doubt that the average member of our Churches would surely be accounted by the Bible as belonging to the class and subject to the perils of the rich.

*How to Enjoy a Sermon.*

But the average member does not believe this. Neither Bible nor preacher can convince him that money is any peril to him.

In my first charge there was a small storekeeper with a bad reputation for parsimony. His business was prospering, but there was no increase in his contributions. I was much concerned about him. Finally I prepared the strongest sermon I could on the love of money. I preached it with all possible earnestness, and he listened with absorbed attention. I was sure a profound impres-



sion had been made. Downtown the next day he crossed the street to speak to me. "Brother Egbert," he said, "I greatly enjoyed that sermon of yours yesterday morning." "Why?" I asked. Said he: "Did you notice that Mr. — was in the congregation? Well, you certainly did give it to him. You didn't leave him a leg to stand on. I don't see how he could have remained in the church."

*The Supreme Danger and Why.*

The deadliness of the money peril lies just here—that we never think of it in connection with ourselves. Of all temptations, it is the most insidious, the most utterly unsuspected. La Salle, the most popular confessor of the Middle Ages, has left it on record that of the tens of thousands that confessed to him their sins not one ever confessed the love of money. Yet of all the New Testament characters in history or parable that are pictured as losing their souls, nearly every one went astray, directly or indirectly, through the lure of money.

Suppose it were customary to state on every one's tombstone the malady that ended his life, and suppose that walking through a city cemetery you should find that practically all who died in that city died of one and the same disease—if you had to live there, would you not be on your guard against that particular malady? Look through the Bible cemetery of lost souls, and you will learn that of all spiritual maladies the commonest and deadliest is the love of money.

For money is the whole world in brief. It is its total potentiality condensed into portable, usable form. It is the god of this world. In its hand are comforts and luxuries, power and precedence, popularity and admiration, pleasures and freedoms, and advantages without number. As the Bible says: "Money answereth all things."

When the Saviour would warn us of the one supreme rival of God in the hearts of men, he did not name pleasure or power or atheism or infidelity. He said: "Ye cannot serve God and mammon." And the truth of this the world realizes. It habitually uses the word "almighty" in but two connections, Almighty God and the almighty dollar.

*The Young Church Officer.*

You remember the young ecclesiastical ruler who came running to Jesus and fell on his knees and asked what good thing he must do to make sure of eternal life. How humble and sincere he was! How eager to discover and do the right thing! To the Saviour's question he replied with perfect honesty that the commandments of God he had kept from his youth up. He was a thoroughly moral, winsome, spiritually earnest young man. No wonder "Jesus beholding him loved him." No wonder his fellow members had elected him a ruling elder in the Church. There is probably not a Church in this country on whose official board such a man would not be given a place.

But to the Saviour's eye the young man's breast was glass, as is yours and mine. When he looked therein he saw something utterly unseen and undreamed of by the young man himself or by any one else, something most sad and yet, if the Bible teachings are to be believed, most common. He saw that the penny had secretly climbed and climbed and climbed till it had reached the topmost place in the young man's heart. As the Physician of souls he perceived that in this young man's case the only means of cure lay in a piece of heroic moral surgery. "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

But he would not submit to the operation. The penny's cancerous grip upon his soul he had not moral strength to cut himself loose from. Sorrowfully he went away. But his sorrow was short-lived. The zealous performance of Churchly duties and the universal esteem in which he was held combined to soothe his spiritual anxieties and restore his peace of mind. Useful and admired, a pillar of the Church, he lived on probably to old age. In the odor of sanctity he died. His funeral crowded the church, and his pastor preached him into heaven. But that blessed place we have no assurance that he ever reached.

3. *There is danger that unconsciously we may think of and use the penny as ours instead of God's.*

To use trust funds for personal and private ends is reckoned among men and rated by human law as the supreme sin of a trustee. Just so selfishly unfaithful stewardship appears in the Word of God, not as a venial fault, but as a damning sin.

*The Man Whose Heart Said, "My."*

The Saviour tells us of a man whose business was prospering and who thought within himself: "What shall I do, because I have no room where to bestow my fruits? . . . This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

In this soliloquy is there the faintest indication that the man thought of himself, not as owner, but as trustee? Is there a hint that he looked on his possessions as divinely given means of serving God and his fellow men? No. It is "my fruits," "my goods," "my barns," "my soul," "my" everything.

Death came to him suddenly, as it may come to you and me. No doubt the papers had much to say, and say truly, of the dead man's virtues and position. He was honest. The Saviour's portrait contains not a syllable in impeachment of his moral character. He was industrious. He had judgment, energy, and foresight. Using his business gifts to make himself "greater," he naturally became an admired and prominent figure in his community.

Nothing so dazzles the popular eye as successful greed. "The wicked blesseth the covetous," declares the Bible, "whom the Lord abhorreth." Selfish greed commends itself to the world as honorable business thrift and sagacity.

"With names of virtue it deceives  
The aged and the young."

Amid the world's chorus of approval and admiration self-justification is so fatally easy as to be well-nigh fatally certain. When the Saviour declared, "Ye cannot serve God and mammon," "the lovers of money scoffed at him," so the Record tells us. Whereupon he said unto them: "Ye are they that justify yourselves in the sight of men, but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God."

This man's exaltation among men appeared of course in the epitaph on his tomb, which recited in costly marble his many virtues and titles of honor. His abominableness in the sight of God appears upon another monument. On the page of Scripture it stands out in awful contrast to the first. The epitaph is writ-

ten by the Son of God himself. It contains but one word, "Fool." In the Bible this word emphasizes not mental but moral imbecility. It means "wicked man." It points to his heart of hearts where self was enthroned. And below it appear the solemn words: "So is he that layeth up treasure for himself and is not rich toward God."

*The Man Who Used the World as a Place in Which to  
Receive Good Things.*

The Saviour pictures to us another man, one who lived in great comfort. Just outside his gate, where he cannot but see him, is placed every a day a thoroughly deserving object of beneficence named Lazarus. This good and needy man the Saviour uses to represent those worthy objects and causes to serve which the Christian steward is intrusted with his funds. And how does this particular steward meet his opportunity and discharge his trust? He does something for him. The scraps from his table, which he does not feel the loss of, he kindly bestows upon him. Yes, he does something for him. We have yet to meet or hear of a steward who will not do or promise "something." But he leaves Lazarus outside to be comforted with crumbs and doctored by dogs.

And on what does this steward spend his trust funds? On "purple," "fine linen," "sumptuous faring," and the like—things not at all wrong in themselves. The keynote of his life Abraham touched when he said: "Thou in thy lifetime receivedst thy good things." His supreme sin was this: He used the world, not as a place to serve God and his fellow men in, but as a place to receive good things in. His chief end was personal enjoyment. What God gave him to serve with he lavished on himself. He is the Bible type of that large class of men and women who, while morally respectable and socially attractive, have yet no vision wider and no aim higher than worldly enjoyment. Immersed in refined selfishness, the whole purpose and meaning of life they bring utterly to naught. Browning describes them as

Left in God's contempt apart,  
With ghastly smooth life, dead at heart,  
Tame in earth's paddock as her prize.

And what became of this unfaithful steward? Says the Saviour: "He died and was buried." No doubt there was an imposing funeral. He was a member of the Church, as shown in Abraham's calling him "son." He was a member, too, in good and regular standing. For unfaithful stewardship, since it involves nothing flagrant or immoral, interferes in no degree with one's respectability and popularity both in the Church and in the world. The pastor spoke of how long the deceased had been a member of the Church, of the peaceful composure of his last hours, of what a loss the community had sustained, and left on all the pleasing impression that he had gone to a better world. But the life of selfishness is no preparation for heaven. The final stage in the career of Dives is not a matter of conjecture. We have it from the Son of God himself that "in hell he lifted up his eyes, being in torments."

*The People Who Turned a Trust into a Luxury.*

What was it that exalted the Jews above all the other nations of the earth? It was the fact that to them was given the knowledge of God. The long effort of God with that people was to train and fit them for certain offices which they were to render to mankind. As God said to Abraham: "In thee shall all the families of the earth be blessed."

We believe in election, but we do not interpret it as God's taking one nation or individual to his heart to be petted and pampered and made a favorite of to the exclusion of all others. We rather think of it as God's choosing one of his nations and molding it, training it, fusing its life into transparency, that it might be capable of transmitting him and his blessing to all the rest. This is what divine privilege means. If God elected you to spiritual life and light, be sure he was thinking of you not as a terminal but as a channel, not as an absorbent but as a radiator, not as a favorite but as a steward.

The tragedy of Jewish history is that the distinguishing privilege granted this favored people bred in them such a spirit of selfishness that when Jonah found that God was about to have mercy on people who were not Jews he fell into a rage; and when the Jews at Jerusalem heard Paul say that God had commanded

him to go unto the Gentiles, they cast dust into the air and cried: "Away with such a fellow from the earth!"

The supreme sin of the Jews, the sin of which the rejection of Christ was but the effect and the expression, was this: The most sacred trust ever committed to human keeping, the knowledge of God, they held as a piece of private property, they used as a personal luxury. And the history of the Jews ever since, the most awful history of blood and tears of which the race holds record, is simply the judgment of God, writ large for all the world to read, on the sin of the unfaithful steward. But that is ancient history, you say. Not at all. All about us at this moment are Judaisms of intellectual culture, Judaisms of social privilege, and, worst and commonest of all, Judaisms of religious light.

### *The Present-Day Jew.*

Here is a man excellent and indeed admirable in many respects, a good neighbor, a kind father, a reputable Church member. He is a highly privileged man. His lot is cast in a land of Bibles and churches. His home is bright with Christian faith and love and purity. His future is glorified with an immortal hope. The graves of his loved ones are rainbowed with the prospect of reunion in the Father's house. Thrice happy man! But when you tell him of the nations that still sit in darkness, waiting, dumbly waiting, while the slow centuries pass, for "that Light whose dawning maketh all things new," he listens with a deadly apathy. Poor little Jew! The most sacred trust on earth, the trust of religious light, he has turned into a personal luxury. "Provided I have the light," he says, "and my little circle, I care not who is in the dark."

What that little Jew needs above all else is what that other Jew, of Tarsus, needed—a vision of Christ. When Paul caught a view of Him who loved and who died for all men, in the blaze of that ineffable, all-embracing love the old Jewish selfishness in his heart withered and vanished away, and in its place was born a new sense which became the motive power of Paul's life, the sense of a trust, the divine principle of stewardship. Because God gave him the precious knowledge of Christ, he owed that knowledge to the whole world. "I am debtor," he cries, "both to the Greeks and to the barbarians, both to the wise and to the unwise."



Not till you have learned the spirit of stewardship which is the Spirit of Christ, not till you can say with Paul, "I am debtor," have you passed from Judaism into Christianity.

May the memories of the cross of Christ constrain us! May he fill all our hearts with that sacrificial love of his which, when he came to save the world, kept nothing back.

*Not a Fancy Picture.*

In the awful Irish famine of 1845 men and women were lying dead on their cabin floors. Babies were starving on the withered breasts of their dead mothers. Many lay dead in the fields, often with blades of grass between their white teeth.

When the cry of famishing Ireland reached America, instantly a great ship was filled with provisions and sent speeding across the Atlantic. Suppose the crew of that ship, instead of going to Ireland, had gone off on a pleasure cruise, visiting distant and delightful countries, feasting for weeks and months on the provisions in the ship, while the poor Irish stretched out their fast-thinning fingers and prayed and pined and starved for the bread that never came—what would have been the sin of that crew? Simply this, the sin of turning a sacred trust into a personal luxury, of all sins the most prevalent in the Church to-day and the most paralyzing to the progress of Christ's kingdom.

And this is no fancy picture. The unfaithful stewards in that ship used for themselves what was given them to supply the needs of men's bodies. Is it a smaller sin to spend on ourselves what is given us to supply the infinitely deeper needs of men's souls?

"Through midnight gloom from Macedon  
The cry of myriads as of one,  
The voiceful silence of despair  
Is eloquent in awful prayer,  
The soul's exceeding bitter cry,  
'Come o'er and help us, lest we die!'

How mournfully it echoes on!  
For half the earth is Macedon.  
These brethren to their brethren call,  
And by the Love that loves them all,  
And by the whole world's Life they cry,  
'O ye that live, behold we die!'



Jesus, for men of man the Son—  
Yea, thine the cry from Macedon—  
O, by thy kingdom and thy power  
And glory of thine advent hour,  
Wake heart and will to hear their cry,  
Help us to help them, lest we die!"

#### IV. WHAT IS THE ANTIDOTE FOR THESE PERILS OF THE PENNY?

The one antidote is the practice of stewardship; not the discussion of it, not reading tracts and hearing sermons and making good resolutions on the subject, but practicing it. Our only safety from the curse of the penny is the consecration of the penny. Let us not think of it as a duty, but as a privilege—the privilege of representing God in the world, of responding to human need, of bringing in the kingdom of Jesus Christ.

##### *Possibilities of the Penny.*

Recently an adult native might have been seen waiting at a railway station in Northern India. Presently a train stops, and a passenger gets off and walks up and down the platform for a few minutes' exercise before the train moves on again. The native approaches him and asks: "Is this Dr. Goucher?" The answer being "Yes," immediately he prostrates himself on the platform, embraces Dr. Goucher's feet, and makes the wildest demonstrations of joy and gratitude. Surprised and annoyed, Dr. Goucher releases himself and asks: "What does this mean?" Says the native: "I am one of the Goucher boys. I have walked twenty miles to-day with the hope of but seeing your train, and God has permitted me to look into your face."

To explain this scene we must go back twenty years. At that time some money came into Dr. Goucher's possession. Realizing that every penny of it was God's, not his, he looked over the world and decided that the neediest place was this section of Northern India. Each year he placed a few thousand dollars there, establishing and sustaining missionary schools for boys and girls in fifty villages. From those schools have gone forth hundreds to be preachers and thousands to be teachers and workers. And to-day in that region the name of John F. Goucher is remembered in the prayers of fifty thousand natives brought out of darkness into light, all because one man remembered: "I am a steward of God."

Who can measure the possibilities of the penny in redeemed souls, in transformed communities, in nations uplifted? Every penny has two possibilities, a higher and a lower. Said one man to another recently: "Why don't you buy you a motor car?" "Because," was the reply, "I have made a vow not to buy me an automobile till I am supporting my own foreign missionary."

#### V. HOW LONG MAY WE HOLD ON TO THE PENNY?

Immediately after the Chicago fire three business men were looking at the smoldering ruins of their property. Said one of them: "Well, I thank God I have put some of my money where it cannot burn." And with a brave heart he walked away to begin his business life anew. As the eyes of the other two followed him, one of them said: "That man last year put thousands of dollars into the Lord's kingdom; and if I had not been a fool, I would have done the same thing."

*"I Must Give While I Can."*

A missionary presented to a London merchant the needs of his great field. The merchant wrote out and handed him a check for a large amount. While their conversation was still going on a telegram was brought to the merchant. He read it and said: "This dispatch informs me of a heavy financial loss I have sustained. I must ask you for that check again." With a sad face the missionary returned it. The merchant tore it in two, wrote out another for a larger amount, and said as he handed it to the missionary: "God is teaching me that I must give while I can."

*"Be Ye Also Ready."*

How long shall we hold on to the penny? The day is coming when the tightest grip will relax, when there will be crape on your office door, on your store door, on your home door. And where will you have gone? I answer in the very words of Scripture: you will have gone to "render an account of your stewardship." If, then, it shall appear that you used your penny as yours instead of God's, to you it will be said: "Thou wicked servant!"

God grant that to each of us the Saviour may be able to say, "*Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!*"



II.  
THE LAYMEN.



## THE LAYMAN'S PLACE IN WORLD-WIDE EVANGELISM.

BY J. CAMPBELL WHITE.

**I** CANNOT forbear first of all giving this committee and your chairman this morning and Dr. Cannon my heartiest congratulations on the wonderful place you have discovered and fitted up on these grounds. I have been traveling up and down the world for a good many years, but it does look to me as if you have the promise of about the most attractive summering place for religious gatherings I know of anywhere on earth. And while Dr. Reid and some of you may be a little disappointed that you have not five or ten thousand people here, I prophesy that your problem in five years will be to keep people away instead of getting them here. You will have to plan very judiciously to get accommodations for the people who will want to come as soon as they find out what a glorious spot you have discovered up here in these hills of God, and I anticipate great blessings coming to your Church and to all the Churches of the South and to the Christians of this nation and the world because of the inspiration and visions and instruction that you will give to the thousands who will gather in this place in the years to come for the purpose of looking out over the world and studying the progress of the kingdom of God among the nations. I congratulate you with all my heart on the promise of the future tremendous influence of this Assembly in the spreading of the kingdom of God on the face of the earth. I feel like engaging a corner lot somewhere about to put a tent on and coming down here myself every year.

I hope among other things that by next year you can have a meeting, perhaps not so large and popular as this, but at some time in the summer a meeting for men who want to come and get training, laymen especially who want to get training for better Christian service in their own Churches and communities and on out as far as their influence can reach.

You have asked me to speak upon the subject of the relation laymen have to this whole enterprise. I don't want to talk all the time especially upon that, but I do want to say two or three things

about it. In the first place, I believe every life is planned for God, the layman's just as much as the preacher's; that God had just as definite a plan in your life and mine as he had in the life of his Son.

I can't get away from that thought when I read Ephesians ii. 10, which is a kind of keynote for my life: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." What could be more definite than that, as indicating God's divine plan for your life and mine? Knowing our limitations, knowing our capacities as we never shall, God has planned your life and mine for us.

There is another verse I like to associate with this, 1 Peter iv. 10, which says (it is the most striking verse on stewardship I have found in the Bible): "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." It is a great thing to be a steward, a great thing to be a trustee of money, but how infinitely more serious and sacred a thing it is to be good stewards of the manifold grace of God for mankind! But that is exactly what we are. The world is redeemed, but it doesn't know it, and the only way it ever discovers it is through somebody who has already been introduced into the manifold grace of God and found Christ as his personal Saviour. God waits down through the generations on those of us who have found him to make him known and interpret him to the rest of mankind; and if you look back through the centuries since our Lord and since the disciples were called to be witnesses among the nations, you will find two historical facts to be true. First, that the kingdom of God has gone wherever anybody has gone to carry it. There isn't any exception to that. It has gone to many of the darkest and lowest and most degraded places on the face of the earth. Christ has always been as good as his word, and he will help to plant his kingdom in the most forbidding places. And the other fact is equally important and significant, and that is that the kingdom of God has not gone anywhere else except where somebody has gone to incarnate and implant it. It is just as plain in history and Scripture as anything can be that the kingdom of God waits for its expansion and extension throughout the world on living witnesses who will go as Christ's ambassadors everywhere planting his kingdom. So it



depends on us, and we are in very truth "stewards of the manifold grace of God." We are trustees of God's love for mankind, and the world must wait until we are faithful to our stewardship; and that is just as true of the laymen as it is of the preacher.

We have made a very artificial and unnatural distinction between sacred callings and secular callings. You will look in vain from one end of the Scripture to the other to find any such distinction. Christ lays the burden and obligation upon all men. Bishop Hendrix isn't any more under the obligation of the Ten Commandments than I, even though he is a Methodist bishop and I a Presbyterian layman; and he isn't any more responsible for carrying out the great mission than I am, though his ability and opportunity may be greater.

I think the great National Missionary Conference, held in Chicago a few years ago, in its pronouncement on this subject went very close to the core of the truth when it said: "According to their ability and opportunities, laymen are as responsible as ordained ministers to pray and plan, to give and to work that the kingdom of God may be spread all over the world." This isn't a job that a few preachers can carry out. It is my job and yours and our biggest job in all the world, and anything else that we may be doing on the side, like running railroads and organizing steel trusts, are simply byplay alongside of the great certain mission and purpose of your life and mine if we are associated with Christ as we ought to be in carrying out his eternal purpose for mankind.

We are all equally responsible for carrying out the Great Commission, and that is the only commission. I think it would be a good thing if instead of calling it the Great Commission we called it the only commission, for it is the only commission Christ ever established for his Church. He didn't establish his Church just to have nice buildings to go in and sing ~~nice songs~~ and congratulate each other on having been saved. When the Church was organized, he gave them this commandment: "Go ye, and make disciples of all nations." And unless we are doing that we are not doing the primary thing the Church of Christ was organized for.

There was a Church up in Maine a few years ago that had had its annual report the same for many years: "Given for home mis-

sions, nothing; for foreign missions, nothing; added to the Church, none. But, thank God, we are about holding our own." How long will it take the Church of Christ to carry the world for Christ by holding its own? That isn't its business; its business is to see how much of the rest of the world it can carry for the Lord. And it is my business; it is the business of the layman quite as much as it is the preacher's or bishop's.

There are some verses I want to give you from the opening chapters of Acts that I think make this thing absolutely conclusive (Acts i. 8—you are all familiar with it): "But ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." There may be some little question in the minds of some of us whether it is meant for us to be witnesses or whether it is meant only for preachers. But it isn't to preachers only; it is a universal promise. And if you have any doubt about it, look over at the second chapter, thirty-eighth and thirty-ninth verses, where it says: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call." There you have the promise of the Holy Spirit to every one and all their children who are called unto the kingdom; and the Holy Spirit is given, according to Acts i. 8, that we may be empowered to be witnesses in Jerusalem, Judea, and everywhere preaching the word. And that is the layman's privilege and obligation—that is, a man has the privilege and opportunity and obligation of bearing testimony for Christ boldly before the world.

I would like to associate with those three verses one other that has been having tremendous effect on my thinking and life, in the last few years especially, Hebrews xiii. 15, where it says: "Let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." In other words, let us praise God continually by praising God audibly. There you have it, and that is for all of us—the confession of Christ at every opportunity we have, recommending him to our friends and neighbors and business associates as the one whom they need, as the supreme need of their life.

I am glad that the Methodists started out with their witnesses and their personal work. That is a part of your mission to the whole Church of Christ—to keep aglow that obligation of every man's duty as a missionary for Christ, all of us going everywhere preaching the word. And that is the layman's privilege and obligation as well as the preacher's. The layman has a peculiar opportunity in our day, because somehow or other we have reached a time in the history of the Church when the layman's responsibility is being recognized as one of service. Somehow or other ecclesiastical authority became so prominent and exalted and the minister was set aside as something so different from the layman that it came to be felt that all the laymen had to do was to sit in the pews and let the preacher do all the witnessing and work. If they attended church and paid dues, that was about all the Christian duty that was expected of them.

Now, fortunately, they are getting out of that in our day, and laymen are beginning to see that Christ holds them equally responsible for seeing that his kingdom succeeds in the world. And our declaration ought to be in harmony with that of the apostle Paul, who said in the first chapter of Romans: "I am debtor both to the Greeks, and to the barbarians; . . . So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." I think it is a magnificent declaration for laymen as well as preacher or apostle to work in any place in the world. "As much as in me is" I am willing—is Christ asking anything less than that from you and me in this day of superlative Christian opportunity in the world?

I want to say, therefore, on this question of laymen and their relation to the world-wide spirit of the gospel that I believe there is no shadow of difference or division in the matter of responsibility between preachers and laymen, but that all of us are under the whole obligation of the Word of God and the command of Christ to live a consecrated life and to carry out the whole program of Christianity in the world.

And now there are very special calls to us in this day such as have never come to laymen or preachers before, for the world was never so open and accessible and ready to be stamped with the image of Christ as it is now. I would rather be alive now than any day since the morning stars sang together. I hear men

sometimes wishing they could have been alive when Christ was on the earth. I don't believe it was possible for the apostle Paul to have influence over as many people in the world as it is possible for you to have to-day. Never before was the world so in touch one part with the other, so that one man might affect so profoundly not only the nation in which he lives, but all the other nations of the earth.

We have had the great crises of home and foreign missions held up before us for three days. May I just for the sake of a brief summary of it hold up before you in a sentence or two four or five things that seem to me to stand out as great appeals? The appeal of the homeland—the reaching of two-thirds of our population in America that are not yet in the Church. I don't know how any of us can rest on his oars until they are won. Added to that great number now here are the half a million and more coming to us each year from other lands. About a quarter of those return each year to their homes all over the world, carrying with them the impression our civilization and Church has made upon them; and it is one of the great missionary opportunities of the Church of this land to impress powerfully the immigrants from other lands, that those who go back home may carry with them to the ends of the earth the message we may put before them.

I found a man away out in Kobe, Japan, a young Chinese who had come over to this country fifteen or twenty years ago, and who had gone into a church in New York; and I discovered what I had not known until I discovered it away out yonder in the Orient, that a friend of mine in New York had met him at the close of the church service into which he had wandered and had talked to him and had interpreted Christ to him, and he had been won to the Church in this country and had gone back to reproduce the spirit of this man in Japan; and ever since he had gotten to Japan a stream of conversions was the result of his personal influence over men. That one man he had made his patron saint was Mr. Robert MacBryan, of New York, whom many of you know. He was the one man Christ used to implant in this Chinese boy the great and continuous and moving influence of his life. We are thus teaching the Poles and Chinese and Japanese and those of other countries that are coming to us that wherever they may go in the world they may produce our spirit as we have repro-

duced and incarnated the Spirit of our Lord. The great problem of teaching and winning our own land stands out as one of the critical things before the Church to-day.

The second is the thing that was referred to by Bishop Oldham so strikingly yesterday—that is, the Mohammedan situation. Mohammedanism holds over two hundred millions of people. They have been humbled by their recent defeats in war. They are more amenable to religious impression than they have been for thirteen centuries. Never before has the whole Mohammedan world been so impotent in the impact upon Christian forces as to-day. We have got to get in touch with them in India, in China, in the Philippines, for they are scattered all over that part of the world. Our Churches ought to use to the full the present opportunity for turning these two hundred millions of Mohammedans toward Christ as their only hope and Saviour.

Another distant problem is one of those referred to again by Bishop Oldham yesterday—the problem of the sixty millions of low-caste people in India who are reaching out for some kind of industrial and social and spiritual redemption. Only this morning we were reading on the veranda a letter from Bishop Robinson, of India, saying that fifteen thousand people were ready and asking to be baptized by the Methodists alone in India if we were only ready to take them in. The fact is that for the last five or six years we have turned back thousands upon thousands of people annually who were applying for admission and baptism, simply because we didn't have the workers to train them properly when once they have been received as partakers in the Church. When before in all the history of the Church have we been actually turning away people by the thousands who were actually applying to our doors? I know of no parallel to that in all the history of Christianity. Certainly that ought to stand as another of the great, insistent calls to the Church to rise up and reap the harvest that is already overripe. All of you men who come from the farm know that after a harvest is dead ripe you lose by every day of delay in gathering it in.

And the situation in China is one that never again can have a parallel in the history of the world. One-fourth of the people of the human race are turning away from their sleep of centuries and asking the Christian Church of the West: "What have you



to teach us?" Not only has there been no equivalent to that in the past; there never can be a parallel to it in the future—one-fourth of mankind asking the Christian Church for prayer that it may be led out into the light and life of God! If ever God was speaking to his Church through the great ages that are coming and going among the nations, he is speaking to his Church now and asking the laymen and ministers, the women and young people and children, all to say to him: "As much as in me is, I am ready."

Now there are certain great things that the laymen need in this connection. They can prove to us the possibilities of co-operation probably as no other people can. It is a very striking thing that we are learning in our day how to work together as Christian forces, and I hope to see the day when you will not only have thousands of Methodists on these grounds, but also thousands of Presbyterians, Baptists, and Episcopalians. I don't believe the Methodist microbe will hurt any of us. The fact of the business is that when we get close to Christ we forget very largely the small distinctions that separate us one from the other. I would be very glad to take the whole crowd of you into my Church without special examination.

When I was over in Korea, Bishop Harris, of the Northern Methodist Church, said that in order to straighten up the lines between the different denominations in Korea so that each Church would have a separate district to work in the Methodists had traded off about twelve thousand of their friends to the Presbyterians and other folks; and he followed that with this statement: "I think we got the best of the trade." Over in Korea a man changes his Church membership automatically when he changes his residence. I don't know why we shouldn't do the same thing in California and North Carolina and Oklahoma and the other States. I believe the time will come when, perhaps without giving up our special denominations altogether, we shall yet learn so much of the spirit of Christian brotherhood that ought to combine all the friends of Christianity together that we will act as one army instead of fifteen or twenty or fifty odd regiments acting independently. They have done a remarkable thing in Montreal these last few months under the influence of a few godly laymen. This is the amazing thing they have done even on this



continent: They have got a union theological seminary with the Presbyterians, Methodists, Congregationalists, and Episcopalians, if you please, all in the same crowd in the same seminary. They have a few hours of special denominational instruction, but three-quarters of all the instruction is given to the students of all those four Churches in common in the same building. That is going a long way. They have already got to that point in China, except that you can't segregate the Chinese; they want to go into the Methodist section and find out what the Methodists are being taught, then they want to go into the Baptist section to find out what they are being taught, and into the Presbyterian section to find out whether they have got anything that isn't in the other two; for they want to get everything that is good in all.

I heard a very interesting thing about the Chinese up in an interior city getting mixed about our denominational differences. By some strange mischance the Northern Methodists had gotten into the southern end of the town and the Southern Methodists into the northern end of the town, and the Chinese said: "These fellows can't teach us religion; they don't even know the signs of the compass; they have gotten into the wrong end of town." Just think of a Chinaman trying to understand the exact difference between a Northern and a Southern Methodist! What does it mean to him? The time has come when we have got to work together in order that the whole force of our combined Christianity may be flung against the forces of evil in the world instead of minimized by fighting and friction one with the other.

And then the laymen need to lead us out into new realms of stewardship. The preachers have been giving a tenth of their income a good while and some more, but it has been an unusual layman who has got up to the point of giving ten or fifteen per cent. And they are really the fellows who have got the income; the laymen of the Church are the men who have got the money. And the world needs our consecrated gifts, and the time has come when all the wealth in the hands of the Christian men ought to be consecrated for these sublime purposes of promoting and propagating Christianity throughout all the world. Why, it is an awful mistake for a Christian man to die with more money than his widow needs to keep her out of the poorhouse for the rest of her life. That is about all I am planning on. I don't want to

leave much to my children; I have seen too many other folks' children spoiled. I thank God that I was born of poor parents and had to fight every inch of my way through college, and one of my greatest regrets for my boys and girls is that they don't have quite as hard a time getting an education as I did. I believe it is the curse of tens of thousands of our Christian homes that the boys and girls have entirely too easy a time and entirely too much money given them by their parents.

A Christian lawyer the other day told me that he had been writing the wills of men all his life and disposing of the property of Christian men, among others, and he said to me: "The money left in large quantity to children has, in my observation, proved a curse to them rather than a blessing nine times out of ten." Why should we go on piling up money when there is a world to be redeemed and when money may support our representatives out in various parts of the world? I was supported for ten years in Calcutta, India, by one man, a merchant in Montreal, who might have been a millionaire if he had saved up all his money; but he thought a better thing to do was to support his representatives all over the world. He sent me to India; he sent Mr. Goforth to China; he had a third man out in the home mission field; all over the world that man had his personal representatives preaching the gospel for him. He was working not only twenty-four hours a day, but about one hundred hours a day through the representatives he sent out. They have got a man here in North Carolina who last year sent thirteen American missionaries out to one district in Korea, a district of 250,000 people; and he is undertaking at his own expense to evangelize that whole quarter of the non-Christian world, containing a quarter of a million people. Why not? He will have that as an eternal asset.

That man's money won't all be left when he leaves this world; he will take a good deal with him because he has sent it on ahead of him. One of the great business men of Toronto says: "You can't take your money to heaven with you, but you can send it on ahead of you." We will not take a penny with us. We brought nothing into this world; and if there is one thing certain it is this: We can carry nothing out in the way of material treasure. The only thing we can carry out is our own characters and the characters of the others who have been made better by our

touch. Shall we transmute this material treasure into true treasure by planting the kingdom of God in parts of the world where it has not yet extended? Why, there are one hundred men and women in this audience now that could support their own personal representatives in the mission field next year if they felt like doing it. Why don't you decide in this heavenly place to do that and thus help to plant Christianity in some part of the world to which it has not gone? And there is hardly a congregation represented here this morning that could not support its own missionary if it really wanted to do it and entered into the missionary spirit and the sacrifice that the missionary must make in order that he may go.

And I would that we might pray out the laborers that are needed in the cities at home, the country districts, and the great unoccupied fields abroad. We must have more of your sons and daughters. You young women, we must have some of you. I thank God I had ten years' service in India, the best I expect to have on earth. I believe that I did more in ten years than I could have done in fifty years without that experience. I have five children born in India, and our highest ambition for every one of the five is that God will put it in their hearts when they reach maturity and reason to go out into the darkest places they can find, there to be centers of life and light. What can we do to inspire our sons to anything so worth while as to be coworkers with Christ in the world-wide extension of his kingdom?

I spoke in a church in Rochester, N. Y., a few years ago, and as I sat beside the pastor on the pulpit he said to me: "We have an organization in this Church of over three hundred women who call themselves the Mothers of the Temple. They meet regularly once a month to pray that the children in their own homes and the other children over whom they have influence may give their lives to Christ for the extension of his kingdom through all the world." O that we might have that kind of spirit of prayer in our homes and in our Churches for the raising up of the army of laborers that are absolutely required if we are going to meet the great needs at home and abroad.

I have here before me a picture of a man, whom I met out in China two years ago, that seemed to me to have gone farther in the business of prayer than any other man I ever met.

He is Pastor Chang. He can't speak any English, but he sat in the meetings my brother and I were addressing for several days, trying to catch the spirit of them, and occasionally the missionary who sat by him whispered in his ear a summary of the proceedings. But all the time this godly Chinese couldn't understand what was going on I noticed he had his notebook out before him, with the pages open, intently watching it. I noticed it several days, and finally my curiosity got so strong that I inquired what Pastor Chang was doing. They told me that was his prayer book. He had a list of over a thousand names of people in that book for whom he was regularly praying, and he believed so much in prayer and had had so many answers to prayer that he spent some hours out of every twenty-four in praying one by one for this list of over a thousand. At the close of the meetings my brother and I had a long interview with him, and my brother said to him: "I would appreciate it very greatly if you would put my name in your prayer book and pray for me." Imagine my brother's amazement (for this was the first time he had ever seen the man) to have him smilingly look up and say: "Dr. White, you don't need to make that request, for I have had it in there a long time." He then turned back to No. 507 and showed me my brother's name in Chinese. How would you like to have an experience like that in China or Korea? George Eddy asked him to put his name down; his number is 1262. There is a man who is praying for individuals away up beyond a thousand, and he is no fanatic. Ask any missionary whether Pastor Chang is a useful man, and I will be surprised if he doesn't say to you that he is the most useful man in China.

The missionaries have been praying for years that they might have native Chinese giving themselves to Christian work, and only a few of them have seen their way to do it. This Chinese has been going up and down appealing to them to give their lives to God for China's sake, regardless of the missionary work that other nations are doing, and, chiefly as the result of that man's influence, over six hundred of the brightest and strongest young men and women of China have given their lives to the evangelization of China.

This matter of stewardship and personal service, personal prayer, is a matter for every one of us to go back home and put

in operation, and I want to say in these closing moments that I believe you laymen have a perfectly inspiring, an awe-inspiring opportunity for shaping your own Church and community and city and denomination and your own nation in this matter. There is no limit to what you can do. Mr. Pepper is a great illustration of it. He is known from the Atlantic to the Pacific and from the Gulf to the Lakes as a man who puts the business of Christ ahead of his own. You will have a man speaking to you to-day who represents the same type. Mr. Rowland, of Athens, Ga., is around here somewhere. He has helped to put Athens on the map. Tens of thousands of people would never have heard of it if it hadn't been for Mr. Rowland. He is not a big fellow, he is only a Presbyterian, only a layman; but I am sure that in the more than doubling of the income for missions in the last five years in his Church there is no human agency that God has used more strikingly than that humble business man from Athens, Ga. Mr. Rowland is going to speak to you after a while. He is a man only in middle life; he knows how to make money at any kind of thing, but a man who thinks the business of Christ is a bigger business than the making of money, and has deliberately refused to go on getting rich in order that nine-tenths or more of his time may be given to help organize victory for Jesus Christ on a world scale.

That is the kind of inspiration for your life I wish you would go home with, that Christ is asking of you, laymen as well as preachers. He wants you laymen to put your minds and hearts and heads into this thing of organizing victory for him; and the United Missionary Campaign, which all our home and foreign mission boards have organized all over the continent for this next year, will give every one of you a chance in your Church and community to be a part of the moving army of Christ in America for helping to enlist the Church that is not satisfied with anything else for our universal Lord than universal victory in his name.

I wish you would say to Christ in spirit this morning: "If God will show me anything I can do that I have not yet attempted for the world-wide spread of the kingdom of God, by his grace I will attempt it now, for I cannot, I dare not go up to judgment till I have done the utmost God enables me to do to diffuse his glory throughout the whole world."



## THE SIGNIFICANCE TO LAYMEN OF RECENT MOVEMENTS IN THE DISADVANTAGED NATIONS.

BY W. T. ELLIS.

I HAD nothing to do with this topic. I knew nothing about the topic or the speech until I got on these grounds. "The Significance to Laymen of Recent Movements in the Disadvantaged Nations." That is somewhat of a topic. The gentleman was an artist who framed that, especially that phrase "disadvantaged nations," which means, you know, that they are other than ourselves. We have that modest way of looking at things. But I suppose the point to be stressed is the significance of the movements to laymen, which means movements of a political character, of a commercial character, and of a social character. It postulates this proposition: that there are to-day in the world movements that touch laymen as laymen apart from the religious significance. And that is true.

The modern scientific, commercial, social, and political movements touch the interests of every man apart from his religious interests. The whole world's markets have been opened to the whole world's trade. We have come to a standardization of the world. The same body of international law is potent in all the world to-day. The same social usages are obtaining. I saw them over in the hall to-day giving an exhibition of how polite Japanese behave, and they got down and bumped their heads on the ground in the fashion of the Japanese; but the Japanese are learning to-day to give that up and meet you with just a shake of the hand. The immemorial customs of the East are giving way to these standardized Western customs.

I remember when I was first in Japan seeing a man dressed in foreign style. He had on a suit of American clothes, trousers and no shirt, and was wearing clogs on his feet, and he thought he was dressed in foreign style. They are learning the usages of Western civilization. When I was in Japan less than three years ago I saw Japanese men dressed more nearly in the perfection of Western style than any of you men in front of me now.

We used to talk about the Chinese eating rats. The Chinese



don't eat rats; they sell them to the American women. The simple fact is that the Chinese cutting their queues off made such a glut in the market for human hair that "rats" became so cheap in America that it ceased to be fashionable to wear them, and I look out on you ladies and see very few of you wearing them.

The same forms of life, outward appurtenances of life, customs of life are coming to be absolutely universal over the world. I am glad that I went to Mesopotamia early enough to see that great sight that has been a spectacle through thousands of years, of the Bedouin on his camel on the sky line, carrying a pennant on his lance fluttering in the breeze. I don't know any more picturesque sight than a camel on the desert with a Bedouin on his back; I don't know any more ungainly sight than a camel near at hand. And I know if you go to Arabia you won't see that thing. I had to go away out near Ur, where Abraham lived, to find the Arab. You will find that the Arab, whose fashions have persisted for five thousand years without change, is now giving them up. The Arab woman, who has been a beast of burden for the Arab all these thousands of years, is waking up. I suppose some of you young women have heard the Bedouin love song:

"I love thee, I love but thee,  
With a love that shall not die  
Till the sun grows cold,  
And the stars are old,  
And the leaves of the Judgment Book unfold!"

Many an American girl has wished she could go to Arabia and be loved that way.

What the Bedouin really says is: "I have to have another wife, because one can't do all the work of my tent." The Bedouin woman is learning the mastery of the gasoline stove and the coal oil stove. Once emancipated by the Standard Oil Company, she will no longer have to carry fuel like a beast of burden. The new ideas of the West have come in, and the English language has come in.

I would like to talk to you about the high providence of God that is giving to the whole Oriental world to-day the English language. Do you know, I don't suppose there ever will be a universal language; but if there ever is a universal language, that language will be the English tongue. Some of you can't under-

stand why that shouldn't be so. I met an American woman in Lucerne who seemed to be lonely, and I started to talk to her and asked her about Europe. She was a good, home-keeping body that you would like to visit in her kitchen and whose pies were sure to be good. She was visiting Europe for the first time, and she was not having a very good time. I asked her how she liked Europe. She said: "I am kind of disappointed to find that these people have advanced so far." And she was from Indiana.

A good many of you can't understand why English shouldn't be the language of the future. Some of you think the Lord Almighty speaks English. To you it is perfectly comprehensible that all the millions of mankind who were civilized hundreds of years before our country was discovered should use the English language. Where is the providence of it? It is not because it is the English language, but because the English language has become the custodian of the great democratic ideals of religion, of Protestant Christendom and the custodian and the keeper of the great truths that are incarnated in our Western civilization. That is why God in his mysterious providence has caused the English language to spread all over the earth.

Then modern science is sweeping over the earth. One of the sad sights of a traveler who has gone once around the world is to find how the old East is giving way to the new West, how the science, forms, appurtenances, and appliances of our civilization are being taken on. Tokyo is a tragic place to one who has been there before. They are all going Western fashion, building Western buildings. I found on my last visit that the same thing was true of Hiroshima. Miss Gaines and I went down on the street to seek some of those beautiful Japanese pictures I used to get five years ago. I could get plenty of German lithographs, but couldn't get any Japanese pictures. The old has passed away; the new is coming.

This is the significance of it. I don't know how many of you read Kipling, but if you are familiar with Kipling and can understand him, read "The Bridge Builders." There you can see how Western science, the building of bridges, railway trains, and the great accessories of our modern life have destroyed ancient heathenism. It is impossible for the Brahman to say to-day that the man of lower caste can't come within fifteen feet of him, be-

cause they have to ride in the same street cars. A Brahman judge in Bombay said to me one day: "This modern civilization is making vast breaches in our Indian system and destroying our caste system." It is true. When men have to sit together in the railway train, they can't observe the scruples of caste.

The new movement is of tremendous literary and social, scientific, and religious significance. The old gods are dead. Buddhism is being galvanized into something that looks like life, but it is dead. They are trying in Japan to combine Buddhism, Christianity, and Shintoism, three things that will not combine. Christianity is not one of the comparable religions. Christianity is the religion without compare. The men and women, whether in Boston or Tokyo, who are talking about the blending of all these faiths are doing it in a dismal ignorance of life. Buddhism and Shintoism in Japan are in decay. They will be a long time dying, but they are doomed, like the lepers that walk the streets of Japan.

Korea has no religion to speak of except Christianity, and O you Southern Methodists, let me tell you why your existence is justified. You are justified because when one of your yellow-skinned brethren was in peril of his life over in Korea—I say it with a tinge of shame that it should have been first the Southern Methodist denomination, which had only two or three men at stake, rather than the Presbyterian denomination, which had one hundred men at stake—you splendid, loyal, valiant Christians sent your man Pinson over there to stand by this man. Don't you suppose those Koreans understand that? that to belong to the Christian Church means that, if you are in trouble in Asia, over in America they will stand by you to the last? That is what being a member of the Christian Church ought to mean everywhere, always.

In Korea, as I said, they have no religion other than Christianity that any man can find. China is tossing its idols away. If any of you men want something new in business, want to go into the curio business, you can go over to China and buy idols by the carload like dirt and come over here and sell them to foolish Americans for ten or fifteen dollars apiece. That is a fine business for some astute American. We know that the Chinese gods have lost their face. We know that in India there are movements

associated with these political and economic movements which have discredited the old gods of ancient India.

I ought to say a word about Islam. You have seen it all, and you are wiser than I am, and you understand it all. For more than one hundred years, for practically four hundred years, the statesmen of Europe have had periodical chills of fright. You only had to say to them, "A holy war is coming," and then they began to shiver. What do you suppose has kept the Sick Man of Europe alive? Why, the fear of a holy war. He ought to have been dead and buried more than one hundred years ago; but they have been pumping oxygen into him all the while for fear that if he weren't carefully attended to there might be a holy war and the Moslems of Africa and Asia would sweep over Europe and overrun our civilization. The Sultan of Morocco was the custodian of the green flag of the prophet. You have learned in twelve months that the holy war, which was a sort of "holy terror," that the green flag of the prophet is less to be feared than the green flag of Ireland. We have come to understand that the sword of the prophet has rusted in its scabbard, and it took those little Christian powers of the Balkan States to teach those trembling powers of Europe, the great powers, that in the presence of Christian militancy Islam has lost forever its temporal power.

Of all the dangers that menace civilization, just about the smallest is the danger of armed Islam sweeping over Christendom. More than that, we have learned that there is a new vitality in Christendom; and just as that railway is penetrating down into Mecca (I have gone down it), so civilization is going to Mecca. Dr. Samuel Zwemer wrote to me that he expected himself to go to Mecca, and, without concealment and without disavowing his religion, expected to preach Christ in the stronghold of Islam. At the present time it is death for any Christian to go to the seat of Islam.

Then there is the new movement of nationalization. Every little nation is finding itself, feeling its own national power and stressing its own national history, seeking the best national destiny for itself. Along with internationalization has gone nationalization to an amazing degree.

I talked to you last night about the democracy of America, which is sweeping over the whole world, how it is touching the

uttermost rim of civilization, how the ideals which are bound up in our religion are becoming the ideals of the ancient people, how the hungry, heavy, homesick hearts of men everywhere are turning toward America. I want to say to you, as I tried to say last night, that the biggest of all international problems is the preservation of our American Christian democracy. I want to say, as I did not say last night, that as the lure of democracy is lifted before the eager eyes of humanity everywhere they must be made to understand that there can't be a *democracy* unless there is first of all a *theocracy*. You can't have the brotherhood of man, except you have the Fatherhood of God. Those great obligations and ideals that are bound up in democracy, those great obligations of unselfishness and of brotherhood are all impossible to human nature except there be first of all obedience to Him who is the Master of us all.

I say that we have to preserve America for the sake not only of America, but for the sake of the whole world. The tide is at the flood. History has come to its crisis. God is doing wondrous things in the world to-day. Those whose eyes have been closed before the problem cannot foresee what is involved in the next decade, for which God is getting ready. But this we see clearly—those of us who are world-citizens, those who have been placed at this point of crisis—it behooves us to conserve the great ideals of Christianity and the great ideals of Americanism.

## THE CHURCH MISSIONARY COMMITTEE.

BY H. F. LAFLAMME.

*I. How Constituted.*—The Missionary Committee is a number of persons nominated by the pastor and elected by the Church Conference to promote the missionary activities of the congregation. It should consist of a chairman, a secretary and treasurer, a representative from each department of Church work, and from three to nine additional members, as the size of the congregation may indicate, the pastor of the Church being a member *ex officio*. The committee should be a permanent part of the Church work, and vacancies should be filled as they occur.

*II. Why Needed.*—To create missionary leadership; to obtain the maximum efficiency with minimum machinery; to distribute and locate responsibility; to lighten the load of the pastor; to find worthy work for all members of the congregation; to unify and coördinate all the missionary work of the Church; to give missions a permanent abiding place in the life of the Church; and to link the Church up with other activities, denominational and inter-denominational.

*III. Preparation of Committee for Its Work.*—Study the literature of the Laymen's Missionary Movement and the Board of Missions, the literature of the Missionary Education Movement; subscribe for and read *Men and Missions* and the Church missionary periodicals; attend conventions and conferences of the Laymen's Missionary Movement and the Missionary Education Movement; unitedly survey missionary conditions in the congregation, study defects and how to remedy them, call in every available missionary specialist, and visit missions at home and abroad.

*IV. The Work of the Committee.*—I. To make an annual survey of the missionary conditions of the Church as to missionary education by pulpit presentation; by public presentation by laymen; by monthly midweek missionary meetings; by ascertaining what degree of missionary knowledge is cultivated in the Sunday school, in the young people's society, in men's clubs, brotherhoods, and Bible classes, in boys' organizations, in mission bands for young children, in the woman's missionary societies; by inquir-



ing as to the number of mission study classes on home missions, on foreign missions, the number of men enrolled in study classes, the number of boys enrolled, the number of women enrolled, the number of girls enrolled; by ascertaining how many not in study classes are reading mission books, the number of missionary periodicals circulated in the congregation, to what extent and under what plan pamphlet and leaflet literature is being distributed, the number of books on missions in the Church library, in the Sunday school library, and listing curios, charts, pictures, photos, slides, maps, mottoes, and other missionary furnishings that promote missionary education in any and all departments of the Church.

2. Promoting personal service by listing the number of members actively engaged in mission work inside the Church organization and the number engaged in mission work outside the Church organization; by finding some mission work for all members of the congregation; by committing men, women, boys, and girls to mission work; by ascertaining the number who have gone from the Church to home or foreign mission fields in the last ten years; by employing all means to bring the call to mission service as a life work to the youth of the Church.

3. Conduct an educational campaign by securing pulpit presentations, public presentations by laymen, midweek meetings; organize mission study classes on home and foreign missions, a class for leaders to study methods for leading study classes, and reading circles for those who cannot join study classes; arrange for special occasions, anniversaries, picnics, pageants, dinners, drawing-room meetings, missionary receptions; distribute leaflet literature to every member (at least one every month); study plans for distribution, plans to get leaflets read; see that every home has a missionary periodical; see that missionary books are provided for the Sunday school library, Church library, pastor's library, study classes, reading circles; make use of pictures of missionaries, Oriental pictures, post cards, stereopticon and moving pictures; use charts on Church survey of home mission conditions, foreign missions, Laymen's Missionary Movement methods, Missionary Education Movement methods; use blackboards, curios, mottoes; put missionary facts in Church bulletin or paper; secure services of missionary agents, the pastor, re-

turned missionaries, Student Volunteers or missionary candidates, missionary secretaries, natives from mission lands; use maps, missionary map of the world, map of special countries and fields, maps with stations of denominations specially marked.

4. Interest the young people of the Church by organizing a body of volunteer workers to engage in community service, charitable and social work; by vocational talks; by requesting the pastor to pray often for missions in the public services; by introducing missions into the prayer meeting services, the family worship; by sending young people to conventions and conferences; by sending deputations of young people to other churches to plant the cause of missions there; and by keeping the young people in touch with the Student Volunteer Movement.

5. Secure adoption, with full official indorsement, of the scriptural method of finances. (1 Cor. ii. 16.) Show that this method has the advantage of all others in that it is according to divine instruction, therefore more worshipful, making the exercise of the grace of giving to all the work of the Church an integral part of the services of the Lord's day. Show that it is educational, keeping the mission work of the Church before the people habitually; that it is equitable, according to the royal law (Matt. xix. 19); that it is efficient, increasing contributions to all current expenses as well as to missions; that it is personal, leaving room for no exceptions; that it is proportionate, placing the burden upon each as they have been prospered.

6. Make a thorough canvass each year of every member and adherent of the Church to secure subscriptions for missions and other Church benevolences on a weekly basis. Reasons for making the every-member canvass: It is the best way to answer objections and questions; it supplements pulpit instruction and is itself educational; it compels fresh consideration of each member's personal responsibility; it dignifies the missionary cause; it adds to systematic contributions and increases contributions; it discovers and develops new workers; it promotes acquaintances of canvassers with Church members and communities; it often reclaims lapsed members; it stimulates church attendance, and is spiritually uplifting.

7. Prepare for the every-member canvass by an intensive educational campaign, by pulpit and other public presentations, and by

special distribution of missionary literature. Order collecting device in advance, preferably the duplex envelope. Have card index list of all members and adherents, with addresses. Have alphabetical list made for checking off subscribers. Have subscription cards ready. Hold supper conference of all the men of the Church, with tickets purchased in advance. Display charts showing number of members, number of contributors to current expenses, total amount, and *per capita* gifts; same to missionary and benevolent work in America; same to foreign missions. After a full discussion, adopt by rising vote a definite financial goal for the ensuing year, including the number of subscribers to be secured. Ask for no subscriptions at supper. Appoint canvassers. Have a special meeting of canvassers, at which divide them in teams of two; divide the card index list among these teams, assigning to each team such members as for special reasons may be more accessible; instruct the canvassers as to methods and supply them with such literature as may be helpful in meeting objections. Commission the canvassers at a Sunday morning service, explaining their duties to the congregation and commending the effort in special prayer. Permeate the canvass with prayer, as a spiritual service to the Master. Set a limit within which the canvass must be completed. During the canvass have the teams make frequent reports to the chairman. At the close of the canvass hold a meeting for reports from canvassers and for thanksgiving.

8. Immediately after the every-member canvass see that each subscriber is provided with a carton of the duplex envelopes. When first introduced there will doubtless be those who will decline to use them or who will be careless in their use. The committee should be patient, but persistent, until all objections shall be overcome and the use of the envelope becomes habitual. No collecting device has been discovered that has proved so effective as the duplex envelope. It helps to give the missionary work of the Church its right place in the thought of the Christian. It avoids the multiplication of envelopes for special causes. It is the simplest device for collecting both current expenses and missionary offerings. It keeps the missionary funds separated from other Church funds and enables them to be readily handled by the missionary treasurer, who should forward funds each month to

the boards or societies. The dates on the envelopes remind the contributors of the days they have been absent from church service and stimulate them to pay their delinquent subscriptions. The subscription and envelope plan encourages thoughtful consideration of what one should give instead of leaving it to momentary impulse when appeals are made from the pulpit. Many thousands of Churches have proved by experience that this is the best collecting device yet devised. The missionary treasurer, in addition to the current expense treasurer, is necessary because: The regular Church treasurer ordinarily has enough to do in handling the current expense fund without the extra burden of the missionary accounts. He will be deeply interested in seeing that the missionary obligations are met, while if the matter is left to the regular treasurer the pressure of current expense needs may cause him to neglect the missionary offerings. This obviates the danger of the two funds becoming mixed and the great wrong of appropriating for current expense money sacredly given for missionary purposes. This distributes responsibility and develops stewardship qualifications in an extra person.

*V. Prayer for Missions.*—1. Definite public instruction from the pulpit and in the prayer services should be given on prayer and missions. Emphasize this power of prayer in mission study, confirmation, and probationary classes. Induct the new and the young members into the life of prayer for missions. Engage in prayer for missions in the regular institutions of the Church.

2. The pulpit prayers are potent in promoting the habit of prayer for missions.

3. The prayer meeting each week should never fail to hitch the mighty engine of prayer up to the Church's great world load. The monthly program of missions will compel to prayer in this service.

4. Prayer for missions should be a regular, habitual feature of every session of the Sunday school, the young people's society, the adult Bible classes, and brotherhoods and women's societies. In each home at the family altar the struggles and labors of God's great host of witnesses in the world should be remembered. Individuals should be enlisted as intercessors for specific cases in their private prayer life. The Missionary Committee should be one of many prayer groups or circles undertaking to pray habitually for definite projects. Special all-day seasons of prayer

should be set apart to meet great crises in the mission work of the Church.

*VI. Fields of Work of the Committee.*—1. The congregation, including all members of the Church, all attendants at all church services, the Sunday school, young people's society, etc. Let this be recognized as fundamentally a missionary society and developed as such.

2. The Sunday school. This the Church committee will reach and influence through a special missionary committee. The chairman and perhaps others of its members will be members of the Church Missionary Committee. (See George H. Trull's "Missionary Methods in the Sunday School," 50 cents.)

3. The young people's society will coöperate with the Church Missionary Committee through their own missionary committee, which will be represented on the general committee by one or more members.

4. Men's organizations—clubs, brotherhoods, and Bible classes of young or adult men—will each have a missionary committee the chairman of which will be a member of the Church Missionary Committee. "Fifty-Eight Varieties," by Joseph J. Clark, of the International Sunday School Committee, sketches activities suited to their organizations.

5. Women's societies, whether one representing all the missionary interests or many representing separate activities, will in each case have a representative on the Church Missionary Committee. The denominational missionary societies for women have complete plans of organization for women's societies in local Churches. An increasing tendency is toward a missionary committee of women who regard all the women of the Church as their special field of missionary effort.

6. The Church Missionary Council. While the Church Missionary Committee combines and represents all the missionary activities of the Church and correlates them, it is advisable, when the policy has been finally settled by the committee and the program of work for the year has been agreed upon, to call all the members of all the missionary committees into a united session at least once a year, to be known as the Church Missionary Council, and fully explain to all the completely correlated plans and enthuse each unit with a common impulse to team work.



## FRATERNAL MESSAGES.

CHARLES A. ROWLAND, PRESBYTERIAN, GEORGIA.

**I**T gives me great pleasure to bring to you the greetings of the laymen of the Southern Presbyterian Church. We rejoice in your success and in all your achievements. They have been an inspiration to us and have put a new song into our mouth. Like men, movements do not live unto themselves, and their influence is not alone for themselves. More than once have our men been stirred by your success and by your triumphs, and we rejoice to-day that we can be here in this immediate success of your movement.

And this is exactly as it should be. We are coöperating on the foreign field in a very delightful and in a very cordial manner. You will hear particularly of this from Bishop Lambuth and Dr. Morrison to-morrow afternoon—how out there in the heart of the Congo they are coöperating and helping each other to solve the problems of that great work and to meet the difficulties which face us there.

And just here, why should we not be helping one another more and more in the problems and difficulties at home as well? We have them before us. The biggest difficulty is that of getting hold of men willing to give themselves to this great movement. That is our biggest difficulty, and I expect your leaders will say it is the biggest to them. We have men here and there who are giving their time, and when we call upon them they are glad to leave their business and to coöperate. We have men who are giving their money, and, as Mr. White referred to, one who is supporting a whole station. We have another layman who gave the equipment that was needed for another station. And so men here and there are giving their money, and we have here and there men who are making more and more of this enterprise; but yet we are not reaching the rank and file; it is only an exception here and there. What we want is to reach the rank and file, and this is the difficulty we face. I believe the secret of it can be given in one word—why we are not able to reach these men. Do you remember that man who was asked if he could give in a single

word what was retarding most of all the coming of the King into his kingdom? He answered with the single word "Selfishness," and I believe that is the word for it. Selfishness is what is preventing men from putting their hearts into this work.

A friend of mine analyzed that for me the other day and so admirably that I am going to pass it on to you, because it helped me more than anything else to understand it. He grouped it around four words, each commencing with "a," so it will stick. Let us get those. The first is "anxiety." The reason men don't give themselves to Christian work is because of anxiety. When we start out in life we are anxious about the future getting on in the world; we are anxious for a home and to lay by something for a rainy day. So we let anxiety keep us from giving to the Lord as we should, either of time or money.

As we go on we get in business parlance on "easy street" and are no longer troubled with anxiety, and selfishness manifests itself in a different rôle. We become "ambitious." Ambition drives us on. We are not satisfied with that home; we want a more pretentious home on a more fashionable street. Our friends have automobiles; we feel we must have them, and so ambition becomes the dominating factor of our lives; and in order to meet ambition we must give ourselves more to business and have no time to give ourselves to the Lord. And then we go on to the next stage. We become "absorbed." We have to be in order to meet our ambitions. Men give themselves to business, and it becomes the whole object and aim in life. We see that all around, and how naturally they have gotten into that state of mind! The one leads the other, and it is natural that it should. Men become so absorbed that they are worthy of the epitaph of a cynical Frenchman who had put on his tombstone: "Born a man, died a grocer." And then we get into the fourth stage of "aversion," and how naturally that comes about! When we have given ourselves over to be absorbed in ambition, then comes aversion, and the things of God have no further attraction. And we wonder why the appeal we make doesn't reach these men. Don't you see what the man has gone through? He is hardly responsible in one sense for being averse, and yet it is his own act, because he has allowed these things to grip his life.

This is the great problem before the laymen—to bring men to



see the greatness and bigness of this task. I can remember Mr. Crittenden when he was in our town saying that any man who had so much business that he had no time to give to the Lord might be sure of one thing—that he had more business than the Lord ever intended him to have. And, furthermore, he illustrated how a man could become so absorbed as to reach this state of aversion to the things of God. He was in the wholesale grocery business, and he had a friend in New York in the same business, a Mr. D—, who was a very successful man. He made one million dollars, and then went on until he made three million. He would talk to Mr. Crittenden about his work and the evangelistic missions and the Florence Crittenden Homes, and yet he never took any interest in them; he never gave any financial help. Mr. Crittenden was never able to induce him to go into this work with him; but on and on he went until he had amassed ten million dollars, and up to the time of his death he had never shown any interest in the things of God. But we all know how different it was with Mr. Crittenden and how he established all these homes all over the land that are doing such a great work for God. He was successful in his business, and he used it for God's glory.

In closing I want to put it to you as a business proposition. Which of these two men would you rather be in eternity to-day? One of them saved dollars; one saved souls. Whose end would you choose? That is the question I want to leave with you from the laymen of the Southern Presbyterian Church.

GEORGE INNES, UNITED PRESBYTERIAN, PENNSYLVANIA.

Well, while I am delighted to be here, friends, I am not going to start in to tell you people of the South who the United Presbyterians are and what they are. I would not think of taking your time this morning by differentiating between the fifty-seven different varieties of Presbyterians there are in this country. I am simply telling you I am a United Presbyterian; we will all be after a while, and then when all the Presbyterians get in we will take the Methodists in. We are not selfish at all. Mr. Rowland has spoken of selfishness; we are not selfish.

I have been in the South several times, but I don't believe I can look into the face of any man who has come up to our meetings, and I want to invite you to come up. I am feeling a good

deal like the old Scotchman who was invited to a friend's wife's funeral; and inasmuch as he had attended the funeral of both of her predecessors, his wife thought it strange that he refused to go to this one; but he steadfastly refused to go. Finally his wife kept insisting to find out why he didn't go to the funeral, and he told her: "Well, Janie, it is just this way: a body doesn't like to be receiving civilities all the time when ye have naithing of the kind that ye can return." Now I have been down in this Southland three times since last February, and I would like to have you return some of these civilities and come North. We are going after you this next March. Mr. White told you about the missionary campaign that has been inaugurated in all the Churches. I wonder if anybody has told you that there will be sixteen different denominations that will be represented in that campaign, and that those sixteen denominations will all have their whole membership canvassed for their gifts to missions; that it takes in a membership of not less than twelve million people. And while we will still be living in our homes in the North and you in the South, we are to be all over this country in the consciousness that there is a mighty army of twelve million souls walking up to a definite place at a definite time to register their gifts for the kingdom of Jesus Christ, that it might envelop the whole earth.

And while we will be hundreds of miles apart from each other this next March, yet I know God's blessing will be on all, and we shall be conscious of it all. I want to commend to you this next March's Conference. The Church with which I am connected last year sent out a call and asked the whole Church everywhere to register a pledge of the amount they wished to give to missions next year, and it increased our sum total given to missions that year by thirty-five per cent over the previous year for all the boards of the Church, and the pledges were paid this last year; so the increase of the money received, largely by reason of the fact that we all went at one time to make our pledge, was forty per cent more than was ever received before for all our missionary agencies.

Now I do claim this, that they are no better people and no more good-looking people than you, and that there was no more done by them than you can do, not a bit—and that by coöperat-

ing with the splendid campaign of the conferences that are under the leadership of the Laymen's Movement. I ask all you people to go at one time and register your gifts. There has no more come to the United Presbyterian Church than can come to you. I hope much more will come, for I hope God will give us a signal blessing in a movement that is planned by all the united Protestants of America to act at one time for his praise and glory.

R. W. PATTON, EPISCOPALIAN, GEORGIA.

I have a number of things I would like to say; and as I never get through saying what I intend to say when I begin talking about missions, Mr. Pepper will have to call me down when the time is up. Four minutes isn't time enough to begin. I certainly feel very much at home, my brethren, here in a Methodist Conference, because I got my first impulse, next to the early instruction on my father's knee, at Randolph-Macon College. I remember where I got my education as a boy, and I remember that I count it as one of the great privileges of my life that I went up to the great missionary convention at Northfield, Mass., that Mr. Moody called, out of which grew from its call for prayer the Student Volunteer Movement, which has since impressed its influence upon the colleges and universities of the entire land.

I remember that the first great missionary sermon I listened to was a sermon preached for one hour and forty-five minutes by Dr. Young J. Allen, the great Methodist apostle to China, who spent twenty-seven years there. And of course I feel almost as much at home in this great Methodist Conference as you do.

To say to one that he has only about three or four minutes to say that which ought to take a much longer time is discouraging; but I want to mention one or two things which I have as Secretary of the Episcopal Mission Board noticed in the Episcopal Church—how it has been blessed by the Laymen's Missionary Movement. In the first place, that Movement has contributed an enlarged vision of the whole Church as to the meaning of the Church itself. The Episcopal Church, like all Churches, had a tendency at one time to fancy that its chief mission was to build itself up; and while we always believed in missions and gave to them, we never gave in any way that was inconvenient to us until the Laymen's Missionary Movement came along. I remember

distinctly how some four or five bishops of the Episcopal Church went with me to the Laymen's Missionary Convention at Chicago, where there were assembled 4,200 representative men of all the United States and Canadian Churches. After one of the meetings one of our very "High-Church" bishops asked me to come over and eat breakfast with him, which I did. I had sat up with him six hours one night and used every effort to get him to take an interest and to go up and attend the convention. I said: "Now, Bishop, that you are here, what do you think of it?" He said: "My boy, it seems to me like this is the first low wash of the waves in the coming of that great kingdom Jesus promised. I felt this this morning and yesterday, and as I waked up this morning and thought of the meaning of this great convention I felt that it was just an assemblage of the laymen of the Episcopal Church." I suppose that was just about the highest compliment he could pay to the Laymen's Convention.

But under the influence of that Movement on the life of that great bishop our Church throughout the United States, through his influence and the enlargement of vision that came to him as a result of the impact of that convention upon his life, through his efforts primarily, the General Convention of our Church at Cincinnati, which meets every three years and represents the whole Church in the world, appointed a committee of five men to work for and pray for and work with the Laymen's Movement throughout the world. So it has enlarged the vision of the Episcopal Church.

The second thing the Movement has done that I will mention is that it has greatly enlarged the spirit of giving toward the missionary work of the Church. A little Church down in South Carolina up to two years ago, before being brought under the working influence of the Laymen's Missionary Movement, was in the habit of giving at the end of each year, in great spasms of agony and travail of soul, the large sum of three hundred dollars a year. They were behind, of course, on their current expenses and in the other matters of parish support and in their missionary effort, and the vestry was much opposed to introducing the Laymen's Missionary Movement, because it would take money out of the parish. Here is the end and sequel of that story. The result of the Movement in that parish was this: They former-

ly gave, as I said, about three hundred dollars a year to missions; they are now giving between two and three thousand a year to missions. They had a pew-rent system in that Church from which they derived for the support of the congregation and services a revenue of six thousand dollars a year, and the vestry said to me and the pastor: "We don't want to introduce anything that is going to take more money out of the congregation, because we are always behind now and have to rent these pews to support the Church." The rector said: "If I live, by God's grace we are going to stop renting space in God's church, and I propose to do it by making you see a wider vision." The vestry went into a contract with us that if under the influence of the Laymen's Movement the people of the Church would voluntarily subscribe \$10,000 a year, \$2,000 more than they ever made before by renting pews, they wanted to make it high so we wouldn't take them up), they would agree to espouse the cause. We took them up at their bargain, and the result was the people subscribed \$11,300 to the support of the Church, \$1,300 more than they asked, and the vestry threw up their hands and said: "We will go with you, for we believe God is with you."

III.  
HOME MISSIONS.





## THE CALL OF THE HOMELAND.

BY REV. B. D. GRAY, D.D.

THAT is a great picture that is back of me [referring to a portrait of John Wesley]; it is the thing that first greeted my eyes when I came into the auditorium this evening. It reminded me of the only visit I ever had the good fortune to make beyond the Atlantic and to England some years ago, and to that great city of cities, notwithstanding its approaching rival yonder at New York harbor. Of the things that I saw at the Museum and Parliament and on the Strand and everywhere in the great city, none were sufficient, nor all of them combined were sufficient, to keep me away from Bunhill Fields and the chapel of Wesley. It was in the small praying room, after others who were passing through the Wesley home had gone up into other apartments, that I closed the door to gain something, if possible, of the strength that had come to him for his world-wide task in that place of prayer in the center of the great city—Wesley, whose head was full of the learning of Oxford and whose heart was full of the love of Heaven that caused him to make as his motto the very teaching of our Lord, "The world is my parish." I saw then the home of John Bunyan and the lawn on which he played hard by the chestnut tree, and stood on the spot of old Bedford jail, and went into the place of worship where he lifted his voice. Then I went farther north and went into St. Giles Church and into Knox's study, where kings and queens feared the man of God; and I came away with these three Johns—John Wesley, John Bunyan, John Knox—these three, but the greatest of these is John— Is there a Presbyterian here? Let him speak. There are Methodists here; you don't have to speak. I forbear to say a thing for the author of that immortal allegory, whose good right hand rests on his breast in Bunhill Fields to-day, but whose marvelous book, next to the Bible, is doing its mission throughout the whole earth.

To-night a great question has been discussed, one that is of vital consequence to us, one that has been felt in the years past,

that will be more felt in the years to come, and that has concerned the northern half of our country for reasons that I will not undertake now to give, but that have made the immigrant question in a measure a sectional question. More than ninety per cent of the immigrants live in the North. They land at Ellis Island or Philadelphia or Boston, and are dispersed into the New England and Middle States and the Northwest, where new European communities are planted. As was set forth to-night, the great body of these people from Southern Europe are lodged yonder in the Middle States from Chicago to New England. A contingent of these foreigners, increasing in numbers every year, have their ships' prows turned toward Dixie, and the warm stream of the Gulf gives to all our Gulf and Atlantic southern seaboard a climate that is hospitable to all Southern Europe; and they will, per consequence, make their way in our direction, particularly as our lands are cheaper and as immigration is urged in order to alleviate the congestion of the North and because we must have labor to supply the opening of our Southern industrial development.

The changes that are going on in our Southland are more marvelous and more striking than we have ever known in our history. Our whole country is in a new attitude, occupies a new position on the map of the world from what it did a dozen years ago, and the whole world is looking upon us; the Orient is looking this way as well as the Occident, for we are the middle kingdom, between the two great seas of the earth. We have a country and a climate that can compare with the people that occupy our land, the greatest country on the face of the earth; not the most populous, but the country on whose destiny and to whose labors the world that is in distress beyond the seas looks for help—deliverance from superstition, from heathenism, from the darkness that envelops 400,000,000 of China. Deliverance from this is looked for from this side of the Pacific more than from all other quarters of the earth combined. Indeed, so far as the world beyond us goes, it looks to America for Protestant Christianity to do the work of saving the world from sin and death and damnation.

We have a great country here, because of its recent sudden rise from a mediocre position in the eyes of the world to the first position in many respects. Now what we want to do for our-

selves is so to have ourselves in hand that we can make the very best possible of ourselves. We want this great country of ours as a mighty nation to be as representative of us as the superb and incomparable publicist is representative of us yonder in the chief seat of authority. We want our people as a people to be as worthy of our nation as our President is worthy to sit in the chief executive's chair. We want our people to have virtues for their place as great as the virtues that inhere and shine forth in him. We want our people by their virtues to turn the light on iniquity as he by intelligence is turning the light on political iniquity. We want our people here in this great land so to live that we will not belie the Statue of Liberty yonder in New York harbor that holds aloft a lighted torch to all the distant lands of the earth, and our Southland is to bear a great part of it. We are freed in large measure from the burden, though we must bear our part of that and the problems that ensue constantly upon this great increment of foreigners that come in increasing numbers from year to year.

Think of the migration of nations. Not in all history has there been anything to compare with what is going on steadily every year, year after year—from all shores coming to our great, beloved America. It is the marvel of students of history, and yet into this land of ours they are coming, the prows of their ships are turned this way; and when we complete that ditch down here that will cost us half a billion of dollars, then they will come into our Gulf that will become a new Mediterranean, as Commodore Myers said half a century ago. Into our interior they will come and go far up the valley of the Mississippi and swarm on the shores of the Atlantic; and our Southland, which constitutes three-fifths of the coasts of our country, will be created a dumping ground for this contingent of foreigners that comes in increasing numbers from year to year, and the body politic of our Southland will have before it as strained a situation as has been described concerning the conditions of the North. Already the miracle of tongues on the day of Pentecost has been equaled by the number of tongues that we hear in our great mining districts. Foreign priests have had to be imported, and our judges have had to have experts and pay them by the week for the translation of the testimony of witnesses in cases in court. On next Saturday on the streets of Birmingham, Ala., there will be more tongues

spoken than the inspired apostles spoke on the day of Pentecost, and there will be men expert in the linguistic field at the cashiers' windows in every bank to give the proper change at these mining towns adjacent to Birmingham.

So while our problems in the South, so far as immigration are concerned, are not as intense by far as they are in the North, those problems are in the future for us, and we are to prepare against their complexity and their severity. Now is the day of preparation for us, so far as the immediate present is concerned—to get ready for the foreigner, to be worthy of the task of assimilating and making him, indeed, not simply an American citizen, but a citizen of the kingdom of God. And put that first. You can make a man a worthy citizen anyway if you will put that first. And that is one of the calls, if I understand it, brethren, that we shall put first. Sociological problems are numerous; they are coming to us in the South as they are already a great and sore problem in the North. There are industrial problems that have come along and will multiply as our industrial features of life become more complicated. They must be given attention. All the problems that we have must be approached by all the scientific treatment we can give them. But the truest science in the whole thing is to put God first, Christ first; then we shall make good workmen of men because they are good Christians. We must put the emphasis at the right place and stress the cause when we ought to. And if we are to better sociological conditions, we will do it because we are better Christians. We will have a better social order because we have got a better Christian order, because we have got better Churches, with more piety, more of the Spirit of Jesus Christ. Paul didn't inveigh against slavery, but he had doctrines that in the end would have done away with slavery and that have done away with slavery. He told the master how to treat the slave; he told the slave how to treat the master; better to be free than bond, but you can teach the master by being a better slave. The employer can teach his employee a better way of doing his work by being a better Christian himself; *vice versa*, the employee can show the hard-hearted taskmaster who employs him how he ought to do better, inasmuch as we have the same Master, Christ Jesus.

Let us put the emphasis at the right place. We will go out

in the rural districts and better our schools ; but that rural Church that we put in better condition out there will determine the character of the school rather than the school determine the character of the Church. That was indorsed ; I believe it is true ; and the constituency that we help to better things will in turn help the thing that lifted it up. There is a great, strenuous warfare on at the present time in our whole land ; the whole world is dissatisfied. We will be wise if we enthrone Christ where he ought to be, and he goes forth in his regal character the last expression of authority in this world as well as in heaven—Christ enthroned, Christ the sovereign, our heads bent when his eye of authority looks our way. And our people have the great advantage in this Southland of speaking a common language and having common ideas. About the wall the rising of the swollen waters of the great river pressing constantly against the levees is taking place at the present time, and assaults upon the very citadel are being made. Freedom and authority are to be reconciled in our program. Call no man Master but Christ ; but he is our Master, and we are his servants. The proper attitude, the right adjustment of ourselves to the supreme authority, will give us the proper adjustment toward one another. We make schedules for the short lines by the trunk line, and there are great fundamental ideas that are at work at the present time.

The call of the homeland is for fidelity to Christ everywhere—in Church, in State, in industrial life, in social life. And a faith that is lower than that will lower the people, will degrade our people, will bring to our sunny Southland the problems of which we have heard to-night ; and we must get ready against that day by making ourselves ready.



## THE CHALLENGE OF THE CITY AND METHODISM'S REPLY.

BY BISHOP E. D. MOUZON.

**M**ETHODISM ought to be at home in the city, for Methodism was born in the city, and by its very spirit and genius is adapted to the difficulties and opportunities of the city.

John Wesley was a city preacher. As one follows him in his Journal, again and again does one find him in London, in Bristol, in Newcastle-on-Tyne, and in other cities. As the best recent interpreter of Methodism puts it: "Wesley's preaching tours followed the lines of England's industrial development. He traveled where population was thickest. Where the stream of life was deepest, where tiny villages were growing into busy cities, where tall chimneys filled the skies with their blackness—there Wesley preached and toiled." It will be remembered how Asbury criticized Pilmoor and Boardman for shutting themselves up in the cities and living like gentlemen. Asbury was right in urging the importance of the itinerancy. But it ought not to be overlooked that the work of Pilmoor and Boardman in the cities had met with a considerable measure of success. Otherwise no such Church as St. George's would have been ready with its large congregation to welcome Asbury when Wesley sent him over.

Asbury's criticism arose from the fact that the vast majority of the population of America lived in the country at that time and a very small per cent in the towns and cities. But conditions have now changed entirely. Large towns and cities are springing up everywhere. Our nation is becoming a nation of dwellers in cities. Wealth seeks the city as naturally as rivers run to the sea; men of genius, whether lawyers or physicians or business men, seek the cities; the politics of the country is made in the city, not in the country; great educational institutions must needs come to the city, where men and money and opportunity are. And this is not all. The men who toil and have no chance are in the city; the women who slave and suffer are in the city; the girls with no home who work for wages which make shame almost a neces-

sity are in the city. And there is something still worse, for, as Victor Hugo has said: "He who has seen only man's misery has seen nothing, he must see woman's misery; while he who has seen woman's misery has seen nothing, for he must see the misery of a child." And here in the city we see the misery of the child. In our cities there are many adversaries, but here also is set before us an open door.

It is a great gospel which we Methodists have received from our fathers—a gospel which is seen to answer exactly the needs of the hour.

### I. THE GOSPEL OF METHODISM IS THE GOSPEL OF PERSONAL SALVATION.

With this gospel Methodism began. "I felt *my* heart strangely warmed." When John Wesley said that he was ready to preach to others. Charles Wesley was celebrating his own conversion when he sang:

O for a thousand tongues to sing  
My great Redeemer's praise!

No man has a gospel until, like St. Paul, he is able to speak of "my gospel"—my own experience of salvation, my own verification of the facts of religion, my own interpretation of the meaning of Christ and his redemption. And here always must stress be laid. A man's personal and conscious relation to God is the supreme thing.

This is put first in this discussion because it is first—first in importance both for preacher and for people. Men who are interested chiefly in civic righteousness and social reform may get along very well for a time with the ideal man and the ethics of Jesus; but as soon as they come face to face with the appalling, the diabolical, the supernatural fact of personal sin, then they discover that something, some One, mightier far than a good man and a great teacher, is needed, even Christ, the Son of God and God the Son. And many a reformer has become a Christian preacher when he sought to save men from personal sin.

When St. Paul went to Corinth, a typical city of his day, a city of vast commercial importance, a city proud of its intellectual culture, a city of abysmal moral corruption, whose very name had been turned into a verb, *corinthiazesthai*, which means "to play

the prostitute," he said: "After deliberation, I determined not to know anything among you, save Jesus Christ, and him crucified." The reply of Methodism to the sin of the cities is just this: "*We have 'determined not to know anything among you, save Jesus Christ, and him crucified.'*" Rome was the world's greatest city in Paul's day. It was the seat of empire. The fashion and power of the world were in Rome. It was the sink into which every vile thing ran. As the great apostle looked toward Rome, he said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation; . . . to the Jew first, and also to the Greek." As Methodism sets her hand to the great tasks of this twentieth century, as we battle with the difficulties of our growing cities, we declare: "We are not ashamed of the gospel of Christ, for it is the power of God unto salvation to the men who live in cities as well as to the men who live in the country."

## II. THE GOSPEL OF METHODISM IS ALSO THE GOSPEL OF SOCIAL REDEMPTION.

Early Methodism held an even balance. Being the gospel of personal salvation, it was of necessity the gospel of social redemption. Those first Methodists liked to sing:

"A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky."

And they sang also:

"To serve the present age,  
My calling to fulfill;  
O may it all my powers engage,  
To do my Master's will!"

Take the first great Methodist church ever opened, the Foundry, the cathedral of early Methodism. Here may be seen exemplified the social impulse of Wesley and his followers. The Foundry was a church, a place for preaching and worship. It was also a publishing house. John Wesley was indeed the discoverer of the power of the printing press. It was also a loan office, where the worthy poor were assisted toward independence. Here was also a free medical dispensary—a new thing in the history of the world. Christianity loves men; and whatever helps

*them vesting into workshop*

men, that Christianity will do. Read the "General Rules" and see how Methodism believed in social regeneration. Most men who write nowadays on such subjects as the Christianizing of the social order talk as if Christianity were just now becoming conscious of her social mission. They are ignorant of Methodist history or they have forgotten it. The great Methodist revival was nothing short of a tremendous social upheaval. Green, the historian of the English people, is speaking sober truth when he writes: "The Methodists themselves were the least result of the Methodist revival. In the nation at large appeared a new moral enthusiasm whose power was seen in the disappearance of the profligacy which had disgraced the upper classes and the foulness which had infested literature ever since the restoration. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education."

Surely there was never an hour so opportune for Methodism to assert, to reassert, herself. Methodism has a mission to society as well as to the individual. Society is not made up of separate, isolated men and women. Society is a unit. If one member suffers, all suffer; if one member truly prospers, all rejoice. The health of one is the health of all; the disease of one is the disease of all. This is seen in the city as nowhere else. We are all bound up in one bundle. What folly for the physician to spend his days and nights trying to save the lives of separate individuals dying of typhoid fever when sewers are running into the city's water supply! We must look to the water supply. Men are smarting under the sense of wrong and oppression; bitter poverty on the one hand and fiendish men on the other are urging girls into sin; while little children are growing up in our cities under such circumstances as make innocence impossible and virtue nothing short of a miracle where it does happen. But now a new social consciousness is astir—a thing to thank God for. I read it not only in dignified books, but in popular magazines and newspapers. I hear it on the hustings and in our halls of legislation more and more. ~~I listen to it in commencement addresses and schoolboys' speeches.~~ I rejoice in it. The Methodist who ignores it or discounts it is untrue to the very spirit of original Method-

ism. This is our vital breath; this is our native air. We have come to the kingdom for such a time as this.

The application of all this to the work in our cities is not far to seek. Every enemy of man is our enemy. Every institution that does injury to man is our foe. Every settled custom that is wrong it is our business to set right. Every genuine Methodist feels: "I also am a man, and nothing that concerns mankind is foreign to me."

Methodism has always preached the doctrine of entire sanctification: spirit, soul, and body are to be preserved blameless until the coming of our Lord Jesus Christ. And now let us come with a wider application of this great doctrine; not the individual alone, but society in its entirety is to be sanctified unto God. Every home, every business, all our social relations, our art, our science, our literature, our politics—all are to be sanctified. Upon the marts of trade, upon the very bridles of our horses we shall write: "Holiness unto the Lord."

### III. THE GOSPEL OF METHODISM HAS ALWAYS BEEN THE GOSPEL OF INDIVIDUAL RESPONSIBILITY.

"Social consciousness" and "individual responsibility" are joined by Methodism in indissoluble union. The Psalmist of old went out by night and, looking up at the star-lit heavens, was overwhelmed at the thought of the bigness of the universe: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" To-day the average man who lives in our cities feels the same sense of insignificance. The wealth of the city oppresses him; the genius of the city paralyzes him; the crowds of the city dissolve away his feeling of the significance and worth of the individual man. There are so many people of so many kinds; there is so much want and so much misery and so much sin; humanity is just one seething mass; and so he questions: "How doth God know? and is there knowledge with the Most High? and what am I in the midst of all this crowd?" But just as we assert human free agency while at the same time affirming divine sovereignty, so while we insist on social solidarity we come always with tremendous emphasis to the preaching of individual re-

sponsibility. Let no man say: "The fathers have eaten sour grapes, and the children's teeth are set on edge." But rather let every preacher and teacher continually declare: "The soul that sinneth, it shall die."

This doctrine of individual responsibility was never more needed than at this very time when everybody is talking about the oneness of humanity, the solidarity of the race. The denial of it cuts the very nerve of personal righteousness. Men talk about the "kingdom of God" nowadays, reading into the words of the Master meanings which he never intended, borrowing the livery of heaven to serve their own doctrines in. Jesus did not say, "Except the kingdom of God come, ye cannot be born again"; but rather, "Except a man be born again, he cannot see the kingdom of God." And this same thing must Methodism always say.

There is another application of the doctrine of individual responsibility which I wish to make in reference to the work of the Church in the cities. More and more must we recognize that we are individually responsible for the salvation of individual men. The first disciples were won in this way. Andrew came to Jesus because John the Baptist had pointed to him as the Lamb of God, and then Andrew findeth his own brother Simon, and Jesus findeth Philip, and Philip findeth Nathanael. And the last disciples are going to be won in this same way of seeking and finding. To-day as never before do we need to follow this method. From the beginning ours has been a revival Church, and Methodism will die when revivals cease. The usual revival reaches just those who have already in some measure come under the influence of the Church. The visiting revivalist thinks that he is bringing to Christ multitudes who have not heard the gospel for years; but the experienced pastor sees that here is the harvest of his own sowing. The men whom he has touched as friend and brother are those who are brought into the kingdom during the special revival season. And great mass movements are becoming more and more difficult, not because God has forgotten nor because the Church is less religious, but because life has grown more and more complex. Men have so many and such varied interests. Society, business, politics—these absorb the thought of men. Pleasure and self-indulgence eat the very soul out of men and women. Sorrow and care and the sense of injustice, the feeling



*and all  
referred  
to her*

that they have been denied a man's chance in the world—all this shuts out the appeal of the revivalist. In the ordinary work of the Church Methodism must insist on her doctrine of individual responsibility; this man and this woman must seek personally the salvation of that man and that woman.

#### IV. ONCE MORE: THE GOSPEL OF METHODISM IS THE GOSPEL OF THE LIVING PRESENCE OF GOD IN HIS WORLD.

When Methodism arose the prevailing philosophy was deism. Deism is the doctrine that God was once in the world, but is in it no more. He did something once, but he does nothing any more. He has wound up the world like a clock and gone off and left it to run by itself. Now, Methodism destroyed deism. Bishop Butler wrote a great book against deism—a book which was unanswerable. But it was not the unanswerable philosophy of Butler, but the unanswerable fact of Methodism, that destroyed deism. God once spoke to men; God was speaking to men still in a joyous Christian experience. God once did something in the world; God was in the world still, saving men from sin and regenerating the very society in which men lived. Deism perished in the presence of the Methodist revival.

And now we have come to a time when this great Methodist doctrine needs restatement. Men talk about "natural law" as if natural law were really something, forgetting that the laws of nature are just the "habits of God." Nature does nothing; nature reveals God's way of doing things. We believe also that God was in the world in the days of St. Paul, and we are quite sure that God was with Wesley and our Methodist fathers. But can it be possible that God is with us also? Dare we believe that God is as truly in the world and in his Church in this twentieth as in that first or that eighteenth century? Wesley believed that God was with him, and so he went forward. He went forward carefully, "the most conservative man," as Green says, that ever stood at the head of a great reform movement; but he went forward believing in the living God.

Methodism shall fail of her mission in this great age and in the great cities of this age if Methodism forgets her doctrine of the living presence of God in his world. And we stand in real danger. Doctrines which meant something to our fathers, be-

cause springing out of a living faith and giving expression to a vital experience of religion, may become to us nothing more than a form of words. Methods of work which were mighty under God to the pulling down of the strongholds of Satan, because fitted exactly to the needs of the century in which Wesley lived, may become to us nothing more than a fetish or an ancestral tablet—something that comforts us, but accomplishes nothing for the salvation of men. The gospel is one and forever the same; but forms of statement and methods of work will vary from age to age among living men and in a living Church.

I am not calling upon our people to strive after new things. That is not what I am trying to say. I am saying that God is as truly with us as with our fathers, and that as God used our fathers so will God use us. God is with us if, indeed, we be with him. The best Methodist is not the Methodist who says precisely what Wesley said, for he was not careful to say precisely what had been said by those who had gone before him. The best Methodist is not the Methodist who does exactly what Wesley did, for he did not strive to do exactly what any other man had done. Wesley put himself in touch with the living God, opened all the avenues of his soul to the coming of God with power into his life, and then was not disobedient to the vision when it came. Wesley revived old customs and tried old ways of doing things; but Wesley did new things also, things that had never been done before. Wesley's experience of religion gave new meaning and power to the old forms of statement and gave him a message which was understood by his century. Wesley's spirit of inventiveness sought in all sorts of ways to apply the gospel to the needs of men. I do not say just what we ought to do in our cities. But I do say: Let us put ourselves more completely under the influence of the Spirit of the living God and *go forward*. The true Methodist is not a backward-looking but a forward-looking man.

There are few sadder things in the gospel story than the picture of Jesus weeping over Jerusalem. He loved the city, and he sought to save it. "He came unto his own, and his own received him not." Going up to the city for the last time, he came to that turn in the road where the city lay before him in full view, with its temple and synagogues, with its places of trade

and its homes of men and women and little children. The sight of the city almost broke his heart. How oft would he have gathered the people together as a hen gathers her brood under her wings! But Jerusalem had rejected him and was now about to crucify him. And so he wept over the city. Somehow this has been the way of cities; they have rejected and crucified him. And does he not still weep over them? O New York and Chicago and San Francisco and New Orleans and San Antonio and the rest, how your sin does grieve him! How your misery does break his heart!

But he shall come again. He is coming again. He is even now on his way. Every church built, every sinner converted, every home saved hastens the hour of his full appearing. Every deeper understanding of his message, every manifestation of his Spirit convicting the world of sin and of righteousness and of judgment, this new growth of the feeling of human brotherhood which at full tide has come flooding the hearts of the men of our generation—all these things reveal the nearer approach of the Christ who came and who is yet coming. The Apocalypse of St. John, which is the story of the kingdom of God coming and overcoming all its enemies, draws to a close with a vision of "a new heaven and a new earth." "And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"—no longer a city to be wept over, but a city to be shouted over; no longer a city full of sin, but a "holy city" and a "new Jerusalem"; no longer a city which rejects Christ, but a city which welcomes him, "prepared as a bride adorned for her husband," a city ready to receive its Lord. *The city shall be saved!* And when the center of civilization, the seat of power, the source of influence, has been saved, then shall appear a new heaven and a new earth also.

## THE CALL AND WORK OF A MODERN DEACONESS.

BY LUCY RIDER MEYER, M.D., PRINCIPAL OF THE CHICAGO  
TRAINING SCHOOL FOR MISSIONS AND SOCIAL SERVICE.

THERE can be no more important subject before the Church to-day than the work of the women who constitute the very large majority of its members. There are new and startling movements among our women in these times upon which we have fallen—Churchwomen as well as others. Are these movements wrong? They should receive our attention. Are they right? Much more should they receive our attention. Women are organizing, and organization means power. Women are getting hold of methods similar to those which in the industrial world have recently wrought such enormous changes. What they are doing is significant, not for themselves alone, but for the entire structure of society, and especially for the structure of the Church, which is not, as some still seem to think, simply a harbor and refuge for wearied or endangered souls, but a definite constructive organization with a great and definite work before it—the Christianizing of the world.

There is nothing in history more impressive in its immediate aspects or more promising in its outlook for the future than the renaissance of the deaconess movement in the Church which is taking place just now. A true renaissance for the work of the deaconess, the set apart "servant of the Church," as Paul calls her, is not new. Through all the centuries since women followed Jesus and ministered to him there have been deaconesses and sisterhoods, women devoting themselves wholly to the work of the Church. In Phœbe of Corinth, in the heroic unnamed "ministræ" of Pliny's letter who went uncomplaining to their persecution and very likely to their martyrdom with their brethren, the "ministri," in the great voluntary groups of women in the Church of the first centuries, in the later organized sisterhoods of the Roman Church, in the irrepressible upspringings for service of devoted women in every protesting movement of the Church, every effort to reach a purer form and a purer life (Waldensian, Mennonite, Mo-

ravian) down to the time of Luther and Fliedner and the present age—in all these one may read the great truth that woman's distinctive work is something which is not accidental to the well-being of the Church, but essential, fundamental; something which is not a contrivance of man nor an invention of woman, but which roots back into the time when our Christianity itself was taking form and organization under the molding hands of John and Paul and the very fathers of the faith.

The history in detail of the work of woman in diaconate and sisterhood has often been told. Let us look rather at the principles underlying it and at its relations to social service.

At the holy last tryst in Galilee Jesus met his disciples by careful prearrangement that he might give them his last directions. It was the moment of the Great Commission. One "all" of this great word has been dwelt upon, not, indeed, too much, but too exclusively. The gospel was to be preached not alone to "all" the world, but by all his followers. Jesus must have met there not only men, but women, a great number, and even little children; and he did not say, "Go ye that are men," but, "Go ye." Mark has it "preach the gospel to every creature," and it is in this form that it has become popularized. And because of the technical and frankly misleading meaning given to the words "preach" and "gospel," the scope and real significance of the command have been obscured for ages. What Jesus undoubtedly meant, what he really said, was not "Preach the gospel" as we understand formal preaching, but simply, "Make disciples." Whatever view may be held as to the desirability and propriety of woman's preaching in the technical sense (though I never heard that any one on the round earth questioned Catherine Booth's call to preach or Frances Willard's call to lecture), there can be no doubt as to the desirability and propriety of her making disciples. Woman can make disciples by simply talking. We are often jeered at, we women, because we can talk, but talking is a great gift from God. Talking creates sentiment, and sentiment creates laws and enforces them. I often feel to thank God for my tongue. I read the other day of the estimate of the Chicago Immigration League that between the great railroad terminals of New York and Chicago there were lost every year—simply dropped out of sight, but we all know what it means—seventeen

hundred young women. And I was glad I had a tongue to speak my horror. Immigrants, almost all of them. Poor girls coming to our shore, so innocent, so ignorant, so full of trust in our great America, so full of hope! Speaking and understanding not a word of English, they had been crowded into a railroad car, then at some way station were directed by some one, who seemed to them to have authority, out of the car for a moment, and stepped off all unknowing into the captivity of the pit. I was glad I could talk. And I wished I were a voice, a penetrating, piercing voice, to make every mother in the land know this awful thing, till they should not only draw their own little girls the closer to them, but should rise in the might of outraged womanhood and should say: "This thing shall cease."

But to return. Woman can make disciples in many ways. She can bring up her children to be disciples, that humble but most holy work that hundreds of thousands of Christian mothers are doing to-day. She can make disciples by teaching other people's children those foundation principles of truth and honesty and purity which are marks of discipleship. Or behind the counter or pounding the typewriter keys or on factory benches she can still make disciples by simply heeding that other direction, "With good will doing service," and good-will service will always be good service, "as unto the Lord, and not unto men." For not one iota of the faithful doing of any kind of needful work, the steady lifting of that burden of the world's work which must be lifted by somebody, shall by any means fail of its reward. But to some women is given the beautiful task of making disciples by the very methods that Jesus so largely used—by walking the streets "where cross the crowded ways of life" and telling the sorrowful and heavy-laden about the Father in heaven and his love, by taking little children up in their arms and loving them, by feeding the hungry and clothing the naked. But every one, man, woman, and child, who follows Jesus and prays, "Thy kingdom come," can do something to make disciples, and must do something.

Now the remarkable renaissance of deaconess work which this generation is witnessing is, in ultimate analysis, nothing but an obedience on the part of one class of Jesus's followers—the women with free hands—to the command of Jesus, an obedience expressed in modern methods. Women are organizing to make



disciples as they best can, to bring people first of all to a knowledge of Jesus and his ways and then into the Spirit of Jesus. Carefully considered, it will be seen that the significance of the movement far outreaches the setting to work of a few women or even of many, for it illustrates a great economic question—the utilizing of material hitherto unused or not used to its full limit in the work of the Church. The almost revolutionary effects of the working out of this principle may be seen in startling relief in modern industry. The fortunes of Rockefeller and Swift have been made largely by taking care of the side products, utilizing what in olden times used to be called waste. All our brilliant aniline colorings once streamed down unutilized from the purifying of coal oil. The earlier miners in the West threw out low-grade ores that have since by careful resmelting made the fortunes of a dozen millionaires. In the great packing houses that supply half the world with flesh food not an ounce of waste is allowed. Not only the flesh, but hide, hair, bone, sinew—every scrap is utilized. Even the refuse of the refuse is analyzed, scientifically prepared, boxed, labeled, and sold for money. Every particle of material is used with scientific precision for the greatest returns.

When the Church shall become as wise in its generation as the children of this world, then indeed the coming of the kingdom draweth nigh. I once heard our great Bishop Warren say that he doubted if one-tenth of the real force of the Church was being used; the rest was lying idle, latent. The deaconess movement is revolutionary in its significance because it is the forerunner in methods by which by and by the remaining nine-tenths will be used. It has shown women how to work, *is* showing them how, for the movement is not yet really popularized. There are not many women, like Frances Willard and Clara Barton, who can blaze out paths for service; most women have to be shown how to work. But already, so eager are the hearts of women to do something for their Master, hundreds of women with free hands—hands most sadly free sometimes—are stretching out those hands in longing, saying to the Church: "Take them. Train them. Teach them how to serve and then set them at work." The deaconess movement illustrates the principle of economy. Not economy of money merely—that is the very smallest part of

it—but of effort, of life, of power, the principle which has worked such marvels of efficiency in modern industry and which, if only given a chance, would work similar marvels in the Church of God.

A striking illustration of what the movement may mean to the Church is found in the care of the sick by deaconesses in the Northern Methodist Church. In June, 1887, when the first Deaconess Home of American Methodism was opened in Chicago, there was not one sick person being cared for officially by the Methodist Episcopal Church in this country, not a hospital or dispensary open under the auspices of the Church. And this, though the twofold command, "Preach the gospel, *heal the sick*," has never been revoked. But year before last, as a result very largely of the fact that the Church now possesses in the trained, devoted hand of its deaconesses an agency by which its loving will may be wrought out toward the poor sick, the Methodist Episcopal Church by its deaconesses and in its deaconess hospitals alone (and it now has a few other agencies) cared for 16,461 sick people in the name of Jesus Christ and John Wesley. God gives us one chance to win the world through the open hearts of the little children. Then in pity for our slowness and our neglect of the child he gives us another chance when the man is on his back in sickness or is bending over his dying child and *must* think of God. Think, if you can, what it will mean when the Church has thousands of nurse deaconesses instead of dozens, enough to give the cup of cold water to all who now call for it in vain, enough to take the hands of all these poor, groping agonized ones and place them in the tender hands that were crucified for them. Think of the convincing power of it! Cure for the misunderstandings that keep the workingman away from the church? Here it is. Arguments against atheism? Here they are, of a kind that compel acceptance. The world, the indifferent, unbelieving, misunderstanding, sneering world, has an object lesson in the deaconess that it cannot fail to understand, a convincing argument that there is a "reality in the religion that we profess." In the deaconess Jesus Christ is still walking the streets of Chicago and St. Louis and Birmingham, just as he walked the streets of Jerusalem, feeding the hungry, healing the sick, taking the children up in his arms, and making the Heavenly Father real to a weary world.

But the deaconess has another tremendous mission—a mission of which she herself is largely unconscious, but all the more impressive because of that. She is an interpreter to the Church of the meaning of the significant words “social service” and a forerunner in the way of social service. We cannot deny that the Church has in the past regarded social service with indifference or even suspicion. “Save the individual” has been our cry, forgetful of the fact that there are times when the individual cannot be saved alone. A building may be burning and the firemen may not be able to reach a single individual of the endangered occupants, while they may still put out the fire and so save them all. We Methodists, forgetting the fundamental truth of racial solidarity, of racial sin and racial salvation, recognized so plainly and with such profound philosophy by old Israel’s historians and prophets, forgetting the doctrinal race solidarity of Paul, have been preaching almost exclusively an individualistic gospel. It could hardly have been otherwise. The Roman Church had through many centuries so emphasized salvation by a social institution, the Church, that the sense of individual sin and the need of individual salvation had been largely lost. A man could do whatever he pleased and still be quite safe, provided only that he comply with certain formalities of that social institution. And the Church of Luther and the Church of England at that time were not making matters much better. The age of Wesley needed a gospel to the individual. We need it too, for we must not forget that we are to die and to enter heaven one by one. But, especially as civilization and industrialism evolve their new and astonishing social problems, we need a social gospel as well. The conditions of our life to-day are such that personal salvation can reach some of earth’s sinners only after salvation has reached the society of which they are a part. The child of the street, his father a drunkard, and, worse, his mother a drunkard, and, worse, his playmates the roughs and young criminals of the “gang” which affords him his only means of social expression and enjoyment; the hero whom he adores and imitates to the death the leader of the gang, who teaches him vice and criminality and feeds him with beer and cocaine; his only conception of law and order connected with his mysterious but deadly enemy, the “cop,” back of whose authority he has never been taught to dis-

cern one glimmer of order or decency or righteousness, but only brute force; his life utterly untouched by any moral or religious influence; his places of resort the saloon or the dreadful public dance hall—these children of the street will never be saved till we set ourselves to saving the street. Lucy Hall, one of our Chicago anti-white-slave-traffic deaconesses, devoted years of her life to saving fallen girls. And in that time she did succeed in rescuing some—ten or twelve, perhaps. But while she was doing it ten or twelve hundred other girls, pure girls, were caught in that awful organized machine of hell. Now Lucy Hall is working not only to save the individual girl as opportunity offers, but to smash the machine. She is preaching by her works (you may have noticed that our deaconesses preach mostly that way) both gospels, that to the individual and that to society. She cries, "Repent!" to both.

The deaconess, in part by what she says, but more by what she quietly does, is doing much to open the eyes of the Church to some of the urgent social problems it ought to face—the amusement question, for instance. It would be ludicrous if it were not so serious the way the Church has utterly missed the mark in its prolonged discussion of this question—that is, the vital mark. I myself wrote an article on "Amusements" once—the Lord forgive me! Whatever technical "view" of the question I took doesn't matter. What does matter is that I discussed it wholly from the standpoint of what was good for my little soul—me, an established Christian—and for the souls of our young Epworth Leaguers in Christian homes, almost all of them, so sheltered and with social needs so fully met that they do not feel a ripple of the fierce temptations along this line that beset the millions of boys and girls quite outside the influence of the Christian Church. In Chicago alone eighty-six thousand boys and girls (from fourteen to eighteen, mostly) attend the public dance halls every evening—places frankly allied with the liquor traffic and most of them so vile and dangerous to purity that they could not possibly be described to an audience like this. And if one says in impatient horror, "Why don't their mothers keep them at home, these ignorant, innocent young girls?" the reply is that tens of thousands of them have no homes, nothing but a poor hall bedroom in a dreary, tenth-class boarding house. And the homes

of the others are dreary, crowded caricatures on the word. These girls and boys, with young life seething within them (you cannot keep a lamb in the springtime from gamboling nor an apple tree from blossoming nor a youth from playing), have been working intensely.

Let me describe the case of some, since it stands as a type of all. Many of them work over sewing machines geared up to three thousand stitches a minute, eight hours a day; then a bite of supper eaten—and sometimes it is only a bite—and they pour out on the streets by the tens of thousands, seeking diversion, activity, amusement. “They ought not to go to the dance halls,” you say; but answer me, where are they to go? Is the Church providing a place for them? Are we offering anything to win them? If they should come, these hundreds of thousands, what should we do with them? The “amusement question”—here it is with a vengeance. And the Church up to this time has hardly known that it existed. We are just opening our astonished eyes to the real amusement question, and it is the deaconess largely who has opened our eyes; and it is going to be through the deaconess, at least in large part, that this terrific problem is going to be solved.

Then the enormous moment of the seething social unrest about us. Our advance agent, this set-apart, sensitive woman worker in the Church, the deaconess, is feeling it first. And she is making us feel it. We are by no means yet awake to the significance of that unrest. We are slow to see that in it all—federations, labor unions, clubs, socialism itself—God is moving upon the face of the waters, moving in a mysterious way sometimes, but still God. The waters are muddy yet, and they surge and roar distractingly. But consider some of the splendid ideals of social reform that have been thrown up by them: Not the care of a few sick in hospitals and convalescent homes, but the entire prevention of all preventable diseases; not the gathering of a few poor people in homes and asylums, but the entire eradication of poverty; not the snatching as brands from the burning of a handful of our poor lost little sisters, but the entire wiping out of the social evil. One’s very soul thrills at such visions. Doesn’t it sound like “Thy kingdom come”? Could the millennium, with all that has gathered around that word of bliss, be far away if

such a program could be carried out? Would it not hush much of the long and bitter cry that goes up night and day into the ear of God?

Social reform has not yet raised openly and often over its efforts the banner of the Lord Jesus, in whose Spirit and by whose energizing its work is really being done. It has not yet "found itself" as a part of the great world movement toward the kingdom. But in the social work of her deaconesses the Church bears clear and glorious witness. The deaconess is leading us on. Over her head, in a settlement as well as in a prayer meeting, floats always the flag of the Christ. May her work be extended and her influence deepen till over *all* efforts of social reform, by whatsoever agencies carried on, shall rise gloriously in the clear air the dear cross of Jesus! It belongs there.

And you, O you woman at ease in Zion, you with the free hands, the idle hands, or you whose hands are not filled with the most productive work for the Master, you who are ingloriously "content to fill a little space" when by the devotion of your life or the giving of your money you ought to be filling a great place for God in these times of wonderful opportunity—you woman at ease in Zion, this call is to you, an immediate, direct, urgent call. The Methodist Episcopal Church, South, has eighty-four deaconesses now in the field, but to fill the places vacant to-day one hundred and seventy-five more are needed. Teachers are needed, evangelists, kindergartners, musicians, women who can nurse. Whatever gift or grace a woman may have, could it be better used than here? Put your life—it may be only the humble loaves of barley—wholly into the Master's hands, and let him bless it and break it to the feeding of the hungry multitudes.



## THE SOCIAL MISSION OF THE CHURCH.

BY REV. G. H. DETWILER, D.D.

THE kingdom and the Church are built on the principle of individualism. ~~The method of propagation as well as the life content are individualistic.~~ All general results, and there are many, depend upon this principle and are the outgrowth of it. The appeal and the process are both personal. The current criticism of this theory is that it has been overemphasized and excessively developed. This is hardly correct. It would be nearer the truth to say that it has been but partially developed; for if the principle is logically carried forward it will inevitably lead to the social group, and if its experimental content is normally developed it will end in a social consciousness. It is because this has not been done that a vital truth has suffered from an arrested development and given rise to a condition resulting in the organization of a rival party with an opposing theory. Socialism, starting at the farthest possible remove from individualism, denies the necessity of a power not of ourselves as a factor in social development, rejects the individual initiative, and builds on the principle of determinism. It has been aptly described as Calvinism with God left out. Numerous attempts have been made to synthesize the extreme views of both parties and reconstruct society on a middle ground. The better way, it seems to me, is to carry the principle of individualism forward, not backward, and in so doing develop a social order that will be sustained by an adequate dynamic and at the same time be enriched by a social content commensurate with the needs of humanity.

The most critical study of the Scriptures has failed to overthrow the theory that salvation is fundamentally an individual process. That such study has enlarged and enriched the content of such an experience by giving it a new social meaning and mission is the fact upon which emphasis should be placed. There is no way to save the world but by the redemption of the individuals. But the salvation of individual sinners involves more than the mechanical process of saving men one by one. The legal

and subjective processes are personal; but the conditions which make possible individual action, as well as the agencies which aid in the transaction, are many of them social. The results also are more than personal. However much the extreme emphasis placed upon individualism may have hindered the propagation of the gospel as well as its social mission, it is hardly fair to say that Protestantism has entirely rejected the social problem. This overemphasis may have neglected, but it has not ignored the social factor. In spite of the limitations imposed by a partial view, Protestantism has never been without social results, and at times they have been of tremendous consequence.

The Church, then, must stand first of all for an individual experience. This experience involves the establishment of definite individual relationships between the soul and God; also a spiritual illumination which objectivizes God in the personal consciousness and a spiritual dynamic which recreates the moral nature, making it potential in working out a personal destiny.

If Christian experience is dynamic, it must have an objective. If it is based on personal relationships, this objective must first of all relate to personal conduct and is therefore ethical. The rights of the individual conscience are as inalienable as the rights of faith. These rights cannot be assumed by another, nor can they be delegated to another. In Christianity religion and conduct are united. This union takes place in a redemption which is essentially ethical in that it makes the ground of moral obligation to consist primarily in our duty to God. The ethical content of Christianity finds expression in a personal conduct founded on obligations energized by a religious dynamic and springing from an individual initiative. It is not blind obedience to some external authority, nor blind abandonment to some subjective ideal. It is the result of a rational determinism which yields to and co-operates with an objective authority.

But Christian experience involves the fact of immortality as one of its contents. The acuteness of the question of immortality lies in its personal value. Its perennial interest is due to the fact that it is kindled afresh in each soul, first as a desire and then, if possible, as an asserted hope. It cannot be kept alive as a purely academic question nor as a mere race problem. It is only because it comes home acutely, irresistibly to each individual that it can-

not be eliminated from human thought. In Christian experience this racial longing for another world reaches its fruition, not as a mathematical or scientific certainty, but as a religious reality. It begets a "lively hope" which enables one to say: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Not only so, but the source of this hope is a valid content of knowledge. God hath worked us out for this change and given us the Spirit as the earnest of its fulfillment. The element of other-worldliness is an essential part of Christianity. The incompleteness of this present life is frankly acknowledged. The impossibility of developing it to such a stage of perfection in this world as to render it altogether satisfactory is firmly held. Citizens of the kingdom frankly acknowledge themselves as pilgrims and strangers in the earth, seeking a more permanent country. That this view can be pressed too far is readily admitted. That it has at times been overworked is evident from the history of the Church. But to ignore it entirely or eliminate it altogether as a vital force in the work of the kingdom in this world is but to err in the opposite direction.

This individualistic principle, carried forward and developed, creates a social content and organizes social activities within the kingdom and the Church. The purpose of the kingdom is to create in the conscious experience of the race the Fatherhood of God. This involves the filial relationship, which is essentially social. By the individual process men are brought into the kingdom, but within the kingdom they are molded into a social solidarity. The Church as the religious organism and working center of the kingdom must follow the same method and achieve the same result. The Lord's Prayer, which is the Christian model, is social throughout. Beginning with "Our Father who art in heaven," it expresses personal and social relationship, obligations, and blessings. Its fulfillment means the Fatherhood of God and the brotherhood of men realized in those personal and social adjustments which result in the establishment of the kingdom of God upon the earth and the doing of his will among men. The realization of the ideals of this prayer is the task of the Church, and these ideals involve both social and individual relationships, requiring both time and eternity for their complete fulfillment.

They make the kingdom, as perfect and complete, a thing of the next world. Its field of action is this world, but it holds the future world in its content. The first social mission of the Church, therefore, must be within herself. It is to create the brotherhood and bring into realization the fraternal content of the kingdom.

This involves, first of all, a corporate experience. Each individual creates and carries within himself his own unique and strictly personal experience. Being subjective, it is never wholly communicable. Do the best we can, the half is never told. But as expression is essential to life, the effort to communicate is irrepressible. The love motive impels it; the joy impulse inspires it; the sense of gratitude demands it. This reiteration of testimony in song, in prayer, in private and public discourse communalizes the basal and essential elements of each individual experience and creates that social element in religious life we call fellowship. How irrepressible this social impulse is, and how enriching to the life of men is demonstrated by the entire history of the Church. Programs and formulas, uses and abuses are incidental and must be incidentally treated; but what we are insisting upon is that testimony is of inestimable value. Coming from experience, it reacts in enriching effect upon experience and creates the most sympathetic and genial type of social life. It follows, therefore, that there rests upon the Church a serious responsibility to direct and stimulate this unique and powerful social impulse.

In the second place, the Church must create within herself a corporate ethic. The knowledge of the perfect law of righteousness is with men imperfect, and its realization must be relative. It necessarily follows, therefore, that there can be in the Christian community neither identity of conscience nor uniformity of conduct. But in building up the brotherhood under the regulating principle of love men learn two things. First, the exercise of charitable forbearance toward each other; second, the necessity of establishing as far as possible points of ethical agreement. This results in the creation of a communal conscience and order of conduct. Such a process is essentially social, involving as it does mutual relationships, mutual obligations, and mutual effort. It creates a moral solidarity and stimulates moral progress.

In the third place, the Church must create within herself a new

social order. It must be remembered that the Church began her career in the midst of what was then an ancient world—a world with a social order thoroughly institutionalized and whose machinery ran smoothly in the deep-worn grooves of centuries of custom. In rough outline this social order stood for the subordination of woman, the neglect of childhood, the contempt of poverty and the poor, the degradation of labor, the perpetuation of slavery, and the tolerance of unchastity. Exceptions there were here and there, but the prevailing order was built upon these principles and was supported by long-prevailing public opinion and sentiment. In such a world the Church was born and began to build her new life. Her first task was not to overthrow existing institutions and customs, but the creation of a new social order within herself. From the three great civilizations, Hebrew, Greek, and Roman, her converts were gathered. Each of these held against the other the deepest prejudices and the most radical antagonisms. The most formidable of these was contempt. The Jew expressed his in the word "Gentile," while Greek and Roman used the gentle term "barbarian." This race pride and exclusiveness was so expressed in all social customs and institutions as to build an insurmountable barrier against all social intercourse and to render hopeless any such thing as racial unity. The social miracle which early Christianity wrought was the creation of a community within the Church composed of units from all these nations and molding it into a social solidarity which was neither Jew nor Greek, bond nor free, male nor female, but one in Christ Jesus. Nor was this all. The ideals and principles adopted and followed were so radically different from the established order as to practically create a new social world. They stood for the liberation and elevation of woman, the sacredness of childhood, the duty and dignity of labor, the likeness and equality of all men, the sacredness of the family, the law of chastity, the practice of charity and hospitality. The New Testament literature teems with the exploitation and enforcement of these ideals. So readily were they accepted and so successfully were they enforced that in Rome, in Corinth, in Antioch, in Jerusalem the Christian community was both a wonder and a reproach to the ancient world. To trace the history of the struggle of the Church to enforce these principles, to realize these ideals, to be true to this mission is to



write her history. In her most decadent periods they have never been entirely lost nor formally repudiated nor without living witness. To spiritualize, to ethicize, to socialize the inner community has and always will be her first and fundamental work.

But the mission of the Church is broader than the mere self-realization of the life and teachings of Jesus. She is an organism working within the larger sphere of the kingdom which through the Eternal Spirit prepares the way for her coming in the hearts of men and creates those opportune conditions which form her open doors, also sometimes breaking forth in new and startling forms of activity outside her institutional life and program when she has grown deaf to the call of the hour and blind to the movements of Providence. But in her normal condition the Church is always aggressive. Like the light, she is to shine; like the leaven, she is to transform. If, therefore, true to herself at all, she must live, teach, proclaim, urge her message to and upon the world. But while her spirit is aggressive, her method is not revolutionary but transformatory. She is to thrust herself into the life of the world, not to destroy, but to reconstruct; not to assimilate, but to transform. It must follow, therefore, that it is not her business to assume the functions of the State, but to Christianize the citizenship so that the will of God shall be done in the political world and the State transformed into an institution of the kingdom of God. She is not to undertake the management of the commercial and industrial world, but by agencies peculiarly her own and by a process the secret of which she holds within herself she is to transform the spirit and methods of these great human activities until "holiness to the Lord" is inscribed on the labels of industry and the golden rule is the law of the market place. So also the influence of her social life must go forth not to destroy the social order but as a commanding and transforming power. She must have a social propaganda and push it aggressively.

First of all, the Church has a social message for the world. This social message is secondary to and dependent upon the spiritual message. They relate to each other as cause to effect. The spiritual message holds to fundamental conditions and principles, and is in a vital sense unchanging. The social message has to do with institutional forms and passing conditions, and therefore must be constantly changing its point of emphasis and its form



of expression. It, however, must be kept in mind that social conditions grow out of underlying moral causes just as actions grow out of motives. Justice is fundamental in a social order, but justice is dependent upon righteousness, which is a static element of character; chastity is vital to a well-regulated social system, but chastity is the fruit of that inward principle, purity. The social message of the Church, then, is not a proclamation of opportunism, but an appeal to the conscience. It is the proclamation of a vision created by an intimate and sympathetic knowledge of the social needs of the age. The minister primarily is neither an agitator nor a propagandist. But this does not imply that he is to be silent concerning the social conflict going on around him. If true to his spiritual mission, the very gospel he preaches will produce agitation and conflict, and by the very situation which he creates he will find himself and his Church a storm center. There are times when to be silent is to prove recreant to his most sacred responsibility, when to be passive is to discount his personality and discredit the gospel he preaches. But his real business is to create movements, not to construct programs; to vocalize the moral wrongs and needs of society, not to organize the campaign; to forge the dynamic and urge upon others its application. The vital point upon which emphasis must rest is that the man who creates an insistent vision of the world's social needs and who vocalizes the world's dumb misery must know by vital personal contact the world's suffering and make it his own. The form of the message is incidental. The result is the important thing.

John Wesley's sermons are singularly devoid of special references to the social wrongs and needs of his times, and yet one of the marked results of his ministry was the vitalizing of those social movements which created the great middle class of English society, which inaugurated the modern program of philanthropy and reform, and saved England from a violent political revolution. The testimony of one who has written since his day is: "But probably no factor, no four or five factors together, may be said to have had the same social significance for the future of England's empire as the Methodist phase of the evangelical revival." But it is in his Journal that we find the secret of Mr. Wesley's great social influence. Here we find recorded the simple

*quote his sermons*

but significant facts. He lived with the common people, he studied the common people, he loved and appreciated the common people. Out of these facts came a something not expressed in direct speech which sent men forth to live sober, peaceable lives, to found philanthropies, to plead the cause of the oppressed, to urge political reforms.

Mr. Moody was strikingly free from social references in his preaching. Indeed, he was often criticized for not assailing the current social evils so apparent and near at hand. During his long ministry his one business was to evangelize. Yet growing directly out of his message came a social impulse which has produced the Young Men's Christian Association and the Young Women's Christian Association, with their practical and far-reaching program of social service. Here again we find the secret of social influence to lie in the facts back of the message. Mr. Moody knew men, understood men, and loved men with an intense appreciation of their needs and sufferings.

We call attention to these two great preachers, so unlike in personality and method, as extreme illustrations of the principle laid down—viz., that the vital thing in the social message of the Church is a personal knowledge of social conditions and a real sympathy created by personal participation with those who suffer and are wronged. Failure at this point accounts not only for apathy and indifference, but for much misdirected and blundering effort.

It may be further said that a new correlation of the evangelistic and social message of the Church is the urgent need of the hour. We are told quite frequently that the business of the minister is to preach the gospel, and that if this is done all the rest will take care of itself. By this is meant preach the evangelistic side of the gospel; get men converted and they will see after the rest. The trouble about this advice is that it does not reach the real difficulty. The effective preaching of the gospel has never been done by men who were not vitally moved by the social as well as the moral needs of the world. There is to-day much and fervent repetition of the formulas of the gospel with strikingly barren results. This is due neither to the perversity of the age nor to the lack of power in the gospel. It is due, first, to the fact that the preacher has lost his identification with the unsaved masses. By

some mistake or neglect he has become isolated from the great outside world until from want of living sympathy with the social and economic struggles of men he cannot voice their unexpressed sorrows, doubts, and fears; nor can he translate into the terms of their everyday experiences the glad message of the gospel. It is due, secondly, to the fact that the evangelistic message loses all its power when expressed as a mere abstraction. While sin is a fundamental fact, it is no theological abstraction, but is always incited by real temptations and clothes itself in concrete forms. No more are repentance and faith abstractions. They are made to be living realities only when associated with the real life that men live and the conditions which surround them. The crying need of the present hour is a social conscience. Like a dead wall, the social and economic sins of our times, institutionalized into corporate forms, intercept the individual gospel message. The gospel never does effective work when projected in a curve; it goes on a direct line. The individual cannot be reached by shouting to him over the intervening wall. The wall must be broken down. It follows, therefore, that evangelism cannot succeed without the social message, and social reform is impossible without the evangelistic dynamic.

The social message of the Church creates an ideal; it generates sympathy; it prepares the way for evangelism. But it must do more. It must create a social task and insist upon its performance. The Church is an institution, and Jesus taught that the test of institutions is their capacity for service. There are splendid opportunities for the Church to meet this test at the present hour. The demand of the age is for practical results. The social needs and the social evils of the world were never more apparent; the cry for relief and reform was never so insistent; the opportunities for doing good were never so numerous or so pressing. Theories and programs which proclaim the failure of the Church and the inadequacy of Christianity have multiplied. Plainly this is no time for doubt or hesitancy; nor is it a time for apology or defense. As to the task itself, a few things may be said. We all agree that those forms of charity which undertake to relieve want and suffering are legitimate forms of Christian service and should be heartily supported by the Church. The establishment and maintenance of hospitals, orphanages, rescue homes, dispensaries,

etc., fall plainly within her program of service. But the demands of the modern world require a larger service than mere relief. Science and experience have demonstrated that the causes as well as the results of misfortune must be dealt with if any permanent or wholesome benefit is to be rendered. It is necessary, therefore, to include in all programs of welfare work the remedial effort. Here lies the larger and more difficult task. It includes both educational and reformatory effort and necessitates organized campaigns and institutionalized service. This raises an acute question—viz., How far can the Church as a working organism go in campaign work for moral reforms, and to what extent can she engage in the remedial work of social service? Where Church and State are separated, as in this country, it follows without controversy that all campaigns for moral reforms that involve legislation must be eliminated from the Church's program. In this field she stands for principles and creates ideals. To organized effort for the suppression of vice she gives her unqualified indorsement, furnishes the moral dynamic, and sends forth her individual members for active service. But the organization of the campaign and its direction lie outside her legitimate functions.

As to those institutional forms of social service which relate to the welfare of the community at large, it may be said that experience has demonstrated that they can be more effectively and economically managed as community organizations. To suggest their need, to furnish the people to organize and conduct them, to coöperate in their management is a great service and sufficient. Sometimes as an object lesson, pioneering the way for community service, it may be necessary for the Church to actually do the work; also to meet the needs of some special locality, such as a congested or segregated population, with special needs, it may be wise to institutionalize certain social activities as in the institutional Church.

As a general rule and one safe to follow, the Church as an organization must refuse to engage in those reform movements which involve campaigns of general public agitation and are complicated with political legislation. For the sake of economy and efficiency and the promotion of interdenominational coöperation, institutional welfare work should be left to the Christian community; and even such remedial education as relates to the

civic, social, and moral improvement of the people as a whole should be given over to communal organizations. Aside from these the Church has still left a large, free, and fruitful field for social and reformatory activity.

What is needed as much, perhaps more than anything, is that the Church should cease to be a closed corporation, trying to do everything herself and opposing the doing of good things not included in her working program. She should freely send forth her resources of men and money with some rights of personal initiative and some freedom of action. She should create a broader vision of the world's need and cultivate a warmer sympathy through personal contact for the suffering, unsaved masses. She should recognize more clearly that she is one, but not the only one, of the organisms of the kingdom of God, and extend more freely her coöperation to those other organized agencies which function those activities of the kingdom not especially her own.

## IMMIGRATION.

BY PETER ROBERTS, PH.D.

**I**MMIGRANTS coming to this country bring with them some things desirable, some things undesirable. I studied this question in the anthracite coal fields of Pennsylvania. There was a friend of mine in that country, who also was a foreigner; and there was a doctor, a native-born doctor, who always twitted Dick Phillips because he was a foreigner. The old man turned on him one day and said: "Doc, I know I'm a foreigner, but I want you to understand that when I came to this country I brought more here than you did. When I came I had a shirt on my back; you didn't." There is something good to be said about the foreigner; he brings a shirt on his back, and he brings sometimes things more lively. There are a large number of foreigners in the country. If you were to count them to-night, there would be more than fifteen millions; and if you were to count them from the time Uncle Sam first began to count noses (that was ninety-three years ago, in 1820), you will find that more than thirty millions of foreigners have come into the United States; and if you were to look more closely into the figures, you would find that in the last thirteen years one-third of that number have come into the country—that is, from the dawn of the twentieth century more than ten million souls have landed from foreign countries upon the shores of these United States.

Studying the statistics of immigration, you will find this to be true, that down to 1880 we drew our immigrants almost wholly from the northwest of Europe—that is, from the Teutons and the Celts, a people who, industrially considered, are on a par with industrial America. Studied from the literary standpoint, they brought to us a percentage of illiteracy less than the percentage of illiteracy found in America itself—less than three per cent. Studied from the standpoint of political alliance, they came from countries which are virtually democratic, notwithstanding they may have a monarchical form of government. And studied from the religious point of view, the vast majority of them are Protestants, the Irish excepted. All the others, with the exception of



some Southern Germans, are Protestant in their religious faith. In 1880 we began to draw from Southeastern Europe. The stream was tiny in the beginning, swelling as the years went by, until to-day of the 900,000 souls drawn from the continent of Europe yearly seventy-five per cent are from Southeastern Europe—that is, they are the Austrians and the Hungarians; they are the Russniaks and the Lithuanians; they are the Poles and the Italians; they are the Greeks and the Albanians; they are the Persians and the Armenians; they are the Syrians and some Jews. About one out of every seven is a Hebrew.

Now, I know you are all familiar with these names that I have rehearsed, for they form the bulk of the people coming into the United States to-day. These people give us from thirty to eighty per cent of illiteracy. You go among the Portuguese in New Bedford and some other New England cities and you find eighty per cent illiterate. You take the Italian, and as you go farther south take the Calabrians and the Sicilians, and you find sixty to seventy per cent illiterate. You take the Russniak, and he comes from possibly the lowest stratum on the continent of Europe, crushed by centuries of oppression, verily a serf upon the land which he has tilled for centuries; and he comes here illiterate, inefficient, and a low-grade man.

These people rushing into our country have aggravated the problem because of the congested life they lead. I have said that seventy-five per cent of the 900,000 come from Southeastern Europe. If that percentage, or say that 900,000, were scattered all over the United States, the problem would not be very serious. Suppose you have a tank with a hundred gallons of water and you take another gallon, not exactly as clean and pure as the water that is in the tank, and throw it in, the impurity would not be very great, providing you mixed it with all the contents of the tank. Now that exactly would be the condition if the immigrants were evenly distributed all over the United States. But that is not the case.

Now, imagine the map of the United States before you. You all see it. You haven't left school so long but that you remember your geography. Now fix your point on Chicago. Draw your line down slightly toward the east until you touch the southwestern point of Indiana, then carry your line toward the At-

lantic, passing between the cities of Baltimore and Washington. There you have the angle. You cut off within it fifteen per cent of the territory of the United States, but in that angle you have eighty per cent of the immigrants from Southeastern Europe. There you have the immigration zone. There, as far as this problem is concerned, you have the firing line.

In every city, in every industrial center, there you have the foreigner. There you have every problem, every social problem that confronts the United States to-night, the housing problem, the problem of poverty, of dependence, of insanity, of injustice, of irreligion, of vice, of crime—every problem confronting the United States to-day, you have it there in all its intensity. And it is precipitated very largely because we are taking men of a low civilization and thrusting them into communities of the highest civilization worked out by man and asking them to adjust their living to this higher civilization of which they know nothing whatsoever. And that is the problem of immigration which confronts the United States to-day.

Also mark this: These men are not distributed all over the territory even in that angle. You will find the vast majority of them in seven States—Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, and Illinois. Those are the States where the immigrants are in large numbers. In those States, again, if you study the problem closely, you will find that they are not distributed evenly, but they are in the industrial centers. In the city of Passaic, N. J., forty-five per cent of the population are foreign-born, and forty-two per cent of the population are descendants of foreign-born parentage—a foreign-born citizenship, or descendants of foreign-born citizens, of eighty-seven per cent. That is the problem in scores of cities in Massachusetts, Connecticut, Rhode Island, New Jersey, New York, Pennsylvania, and Illinois, and it is a problem that tests the ingenuity of every statesman, a problem that appeals to the philanthropy of every social worker, and is a challenge to the Church of God to be aroused and to be doing if we are to preserve the civilization of America and if we are to preserve the heritage that has been given unto this country in the religious conscience and religious activity, as we claim that we are doing in this great nation of ours.

Now, how are we going to attack this problem? That is the question. Seventy-five per cent come from Southeastern Europe. What does it mean? It means this: That the 120,000 Italians coming into the country come as Roman Catholics. One per cent possibly are Protestant. It means that the 130,000 coming from Austria-Hungary are almost to a man Roman Catholics. The Poles—they are the fanatics of the Slav race, notwithstanding their history proves that no enemy was as relentless and persistent as the Roman Catholic Church in the downfall of the race. Nevertheless, they are almost to a man aligned with the Roman Catholic Church. The Slovaks come and give us possibly about fifteen per cent Protestants, the others Roman Catholics. The Magyars give us possibly forty per cent Protestant, the others Roman Catholics or Greek Orthodox. The Greeks identify their religion with their nationality. When a Greek, a born member of the Greek Orthodox Church, turned in his faith and became a Protestant, we thought in Chicago that we could use him to do some religious work among his nationality. The moment he attempted it every Greek paper denounced him and called him a renegade and deserter, a man who had forsaken his own nationality, because he had forsaken the Church into which he was born.

How are we going to attack this problem? These men are of a faith different from ours. The Syrian and Pole, the Hebrew, the Greek Orthodox—you come to these men with a direct evangelistic message and they will shut the door against you instantly. We had a case in Detroit. We had a hymnal there and carried on a noonday meeting among the Poles in one of the foundries. The thing went on flourishingly for about six days, using this hymnal, singing these mighty hymns with Polish words. The second week when the secretary opened the work not a Pole appeared. We didn't know why. We inquired why, and this was the reason: On the flyleaf of that little hymnal somebody had put in indiscreetly an advertisement of Luther's sermons in Polish. That killed it. Luther! To them he was the archfiend of the Roman Catholic Church. His name killed our meeting.

This is only a proof of the intense hatred and bigotry which these men have against anything pertaining to the Protestant faith. Mr. Pelliteri, a man of great intelligence, a man who has

been called in one of the most prominent cities of New York to be a member of the council, once sat with me and we talked about the matter of religion. He said: "I was trained to believe that if I entered a Protestant church they would take hold of me and kill me. Soon after I came to this country I was walking along the streets of New York. I didn't know where to go; but I heard singing in a place and went in, thinking it was a church, and sat close to the door. When I looked I saw it wasn't a Catholic Church; it was a Protestant Church, and fear took hold of my heart. I watched those men, and if I had seen one of them coming to the door I was resolved instantly to bolt out and save my life. The service over, I went out; no one had molested me, and I thought a little better of the Protestants." But do you see the terror, the training, the inevitable prejudice of that man's mind?

Now those are the facts and those are the conditions, sisters and brothers in the Christian faith, that we have confronting us when we are speaking about the foreigner coming from South-eastern Europe. Now how are we to approach the problem? The way we have to approach it is this way: We will say to this brother: "You have certain needs, and we will help you to solve those needs. Malachus, don't you want to learn English?" "Sure." "You get a better job if you learn English." "Sure." "And you get your citizen's paper." "Sure." "Well, now, I will organize a class in English. Bring your friends around. Where shall we hold it? Why, there is an empty store right there. Now we will get the empty store, and we will go in there and teach you English." And they go and learn English in that store that was a beer saloon a little while before, and it is a great blessing to them; it takes them out of a thousand difficulties. While one of our class was learning English—it is not an easy language to learn; there are so many words which are very much alike in sound but differ in meaning—this brother mixed the two words "wife" and "knife," and almost got himself into great trouble. He went into a restaurant and sat at a table, and a young lady came and served him his dinner; but she forgot to put a knife at his plate, and he called her and said: "Please give me wife." And she, a good American girl, said: "Do you want me?" He said: "No. I want a wife to cut my meat."

We teach this brother English because a very simple knowledge of the English language may save life or limb. Out in a foundry, one of the foundries of Chicago, four hundred men were working, every one of them a foreigner, excepting the boss. Within the foundry they have their ladles which they carry to the melting furnace and get them filled, and then carry the metal to the molds and pour it into them. The boss said to those laborers: "Be sure that your ladle is not wet." One of them who didn't understand English had the ladle wet—got a little water in it. He didn't understand the instructions and put that ladle under the chute of the melting furnace, and when the molten iron touched it, out it went in an explosion, and the man was injured for life. A little English would have saved him and will save thousands and thousands of men in mines, foundries, quarries, and iron and steel industries. Wherever and whenever you find dirty, dangerous, disagreeable work to be done in America, these men are there, and they lay down their lives upon the altar of industry in the United States of America at the rate of two thousand of them every year because many of them don't understand English. And when we come to that brother and teach him English, I believe we are doing God's work as much as in preaching the gospel to him.

There are a large number of people in this world who don't believe a man can do God's work until he gets a Bible under his arm and kneels in prayer. I believe in all that; but you show me a man who prays and says, "Thy kingdom come. Thy will be done," and then steers a mile away from the smell of garlic, and I don't care very much for his religion. But you give me a man who will sit down by the side of a Pole who is smelling of garlic and say to him, "Brother, I want you to learn English and become an American citizen"—I prefer that man's religion.

What else are we trying to do for these men? Do you know there are to-night half a million of them knocking at the door of Uncle Sam and asking for entrance into citizenship? Half a million! And do you know, brethren, they are aspiring to stand shoulder to shoulder with you and with me in solving the problems of these United States? That is the thing they want, the power of the ballot. And we are doing that. We take a group of men who want to be citizens and we say: "Sit down at this table

and we will talk about it." And we are giving them instruction in this too. I have clippings that came to my hand this very week, this from Utica. Judge Ed Angeles is the judge of the naturalization court, and he has been the terror of every unnaturalized man in Oneida County. Now he sits at a banquet where sixty-one of these men sit, having got their papers, at a dinner served by the Daughters of the American Revolution, and those ladies presented every one of them with an American flag; and they asked Judge Ed Angeles to come and sit with them, and he sat. And this is what he said: "This a strange picture compared with what we might have seen ten or fifteen years ago. Then, when there came a time for the making of citizens, the managers of the political parties herded these men together in droves, took them into the courthouse, and gave them their oath without any examination; and I will say that in the majority of cases those who took it probably hadn't the slightest idea of what it all meant. To-day the making of citizens takes place here in the Y. M. C. A. under the leadership of such men as George E. Denham, the editor and proprietor of the *Utica Daily Press*, a foremost citizen in this city and one of the wealthiest men; and still Mr. Denham leaves his summer home and comes and sits with these men and makes them coming Americans. In the recent term of court, when it devolved on me to examine those making application for citizenship, the results of the work that has been done in this class were plainly to be seen. At no time since I have held terms of the kind has there been such a display of knowledge of the institutions of this country and of what is to be expected of those who apply as in the recent one."

Now is that worth while, men? Which do you prefer to have, coming Americans rushing into citizenship without knowing anything at all about the institutions of this country, or do you want men trained in the institutions of the country, versed in the form of our government, and led intelligently into the rights of citizenship in the United States of America?

We do another thing. We bring men together at a dinner; we bring the Pole and the Lithuanian and the Syrian and the Armenian and the Italian, every nationality, and we say: "Come together at a dinner." I have another quotation here, describing what took place last week in Brockton, Mass., at such a dinner.



when two hundred and fifty of these men sat together—all nationalities represented in that center of the shoe industry in Massachusetts. And the thing we tell them is this: "Shake hands, men; you have come into God's country; it is a great country. It is your privilege to become citizens of this great country; but we want you to forget that you are Italians or that you are Lithuanians. We don't want you to forget your mother tongue, but we want you to become American citizens. We want you to stand for the institutions of this country; we want you to give the best that is in you, for America opens wide her door to you and gives the best that is in her to you." And they do it.

We give them a lesson, possibly on Washington or perchance upon the remoter heroes and founders of this great republic, and we appeal to them and say: "Men, these were the men that sacrificed, that spent their blood, their brain, their money to lay down the foundation of this great country. We want you to know them, and we want you to be like them."

I was in the Association building in Cambridge, Mass., and in the corridor I met a big Lithuanian. I asked him what was his name, and he said John Adams. Instantly the figure and the face of John Adams, of Boston and Cambridge, came before my mind, and I said: "That is not your name. What is your Lithuanian name?" And he said, "Adamsas." He had cut off the "as" and called himself John Adams, and he is much the better for it. But the thing I wanted was to bring these John Adamases right into touch, the John Adams of the eighteenth century with the John Adams of the twentieth century, and say to them: "My brothers, this is your model; imitate him as you have copied his name, and you will be worth while for America."

That is the thing we are trying to do for these men, and I believe also that it is God's work. Some Christians say: "I don't want to do that—to come down where the Dagoes are and the Hungoes are and the Bungoes and the Greasers." (You are doing work among them, I find.) But, my friends, this is the only thing to do in this great problem. We must teach the Church of God that humanity is humanity, that God "made of one blood all nations of men for to dwell on all the face of the earth," and that it is Christian to give a man a shake, a hearty shake, of the hand. Was it not John Ruskin who said that hand clasped in hand in

true fellowship is the only Church and the Church that must ever be on the face of God's earth?

That is the thing we want. You know, I am afraid that some Christians when they go to heaven will feel very strange there. You remember John in the isle of Patmos, what he saw when the curtain was lifted. He saw the great white throne and around the great white throne the nations, all nations and tongues represented before the Lamb. All nations and tongues—that is heaven, and I am afraid that when some people from America try to pass the gates and find there the Dagoes and Hungoes and Greasers around the throne they will feel strange, and they will—no, they can't go to the other place; they will *have* to live with them. And, friends, if you have an opportunity and have time, go here on earth and practice a little before you go home to glory. Shake hands with the Dago, shake hands with the Hungo, shake hands with the Greaser, and I believe you will get nearer your Heavenly Father. Brethren, remember that St. Peter at the gate knows something more than English; that he does and has known something more than English before ever the English tongue came into existence and God in his good providence gave America the chance we now have to know the world. God help us to do by them as Christ wants us to do by them!

## THE RELIGIOUS EDUCATION OF STUDENTS IN STATE INSTITUTIONS OF HIGHER LEARNING.

BY REV. STONEWALL ANDERSON, D.D.

THE policy of the establishment and maintenance of colleges and universities by the several States seems to be thoroughly fixed. Forty-three of the forty-eight States support entirely or in part by taxation such institutions. Some of the States have within their borders as many as three institutions of collegiate rank. All the Southern States except Maryland maintain universities. Besides colleges and universities, many of the States support by taxation agricultural schools, schools of technology, and normals for the training of teachers.

State institutions of learning are popular with the American people. They are largely attended, and the attendance upon them is increasing by leaps and bounds. They are patronized by all denominations and by those belonging to no denomination. It has been recently widely published that in nine of the Western States there are 960 Baptist students in Baptist colleges, while in the State universities of the same States there are registered over twice as many Baptist students—namely, 2,100.

In the fifteen States in which our Church is strong there are twenty-five State universities and agricultural and mechanical colleges classed by the Bureau of Education as universities, colleges, and technological schools. They enrolled for the year 1911 18,463 students. Of this number, 5,063 were Methodists or from Methodist homes. In our own A and B colleges in the same States there were registered last year 4,143 students. About eighty per cent of these are Methodists. So we have more Methodist students of collegiate rank in State schools than in our own colleges. Of course this reckoning does not take into account the 4,776 students enrolled in our unclassified schools.

This state of affairs is not peculiar to Methodists. It is true of all the other large denominations of the country.

In discussing this subject there are two facts which need to be

kept prominently in mind—namely, the college period is one fraught with great religious dangers as well as great religious possibilities. This is one reason for the deep-seated conviction so strong in the educational fathers of this country that a college is essentially a religious institution. The other fact is that the State institution is powerless to meet the religious needs of its students. Commissioner Claxton has recently said: "The State is unable to do all the work of education." Whatever other limitations the State may have in this field of its activities, in the matter of religious education it is all but powerless. My contention is, therefore, that the Churches must find a way to meet this paramount need of their young people attending State schools, a need which it is impossible for these institutions themselves to meet.

The activities of the Churches in this field of endeavor so far have been of three kinds—namely, strengthening the local Churches situated conveniently for religious work among university students; the establishment of affiliated schools, Bible chairs, lectureships, and other institutional agencies on or near the campus of the university; the employment of university or student pastors (these may or may not work in connection with the local pastors and Churches). Many of the Churches are more or less vigorously pressing the work of caring for their students in the State universities.

The Presbyterian Church (North) is perhaps the leader in this field. One of the Secretaries of its Board of Education gives his entire time to this work. The College Board appropriates \$15,000 annually for university work and coöperates with the several Synods in providing for the support of university pastors. This Church now has eleven ordained pastors giving their entire time in eleven State universities, and is aiding the local Churches in four other university towns. The Secretary of its Board of Education, Dr. Joseph W. Cochran, says: "The work is increasing at a surprising rate. Urgent calls are now before the Board. There are eighteen State universities with groups of Presbyterian students large enough to demand immediate attention, and at the present rate of growth a number of others will be calling for help from time to time." This Church also has lectureships at the Universities of California, Michigan, and West Virginia; courses in religion at the Universities of Iowa, Kansas, and Michigan;

and guild houses at the Universities of Kansas and Michigan. The lectures and courses in religion are usually given by the student pastors.

The Presbyterian Church (South) is also actively engaged in this work. It has two theological seminaries affiliated with State universities, and the Secretary of the Committee on Christian Education spends much of his time visiting State institutions. Besides, it has been the policy of this Church for years to place the very best pastors that can be obtained at the seats of the State universities.

The Congregational Church through its Educational Society is pushing this work with more or less vigor. Its policy seems to be the strengthening of the local Churches and influencing them to secure pastors especially interested in reaching young men and women and sympathetic with their intellectual and spiritual needs. Its Educational Society is already contributing toward the salaries of three pastors at university towns and expects to do more as the field opens. A lecture foundation has been established at the University of California, and the pastors of the local Congregational Churches give courses in religion at the Universities of Michigan and Iowa, credit being given for this work at the University of Iowa.

The Baptist Church is alive to the importance of this work. It has student pastors at a number of universities. The one at the University of North Carolina is supported, at least in part, by funds from its Home Mission Fund. The Education Board of the Northern Baptist Convention has recently "set itself the task of putting a student pastor in the local Church in every university center."

The Disciples, or Christian Church, have developed a special type of lecture foundations called Bible chairs.

The work of caring for its students in State institutions by this denomination is done almost entirely through these Bible chairs. They have chairs in five universities, as follows: The Universities of Michigan, Texas, Kansas, Virginia, and Missouri. A considerable sum is spent annually in each institution for the maintenance of this work. These Bible chairs are housed in substantial buildings, and credit for work done by them is given at the Universities of Texas and Missouri. This denomination also

gives courses in religion, through the pastor of the local Church, at the University of Iowa, for which credit may be received, and has established a lectureship at the University of Illinois.

Both the Roman Catholic and the Protestant Episcopal Churches are operating in this field, using several of the methods mentioned above.

The Unitarian Church claims to be the pioneer in this field and is pushing its work with vigor. Last year the American Unitarian Association appropriated \$9,000 to aid in carrying on its work. I venture to quote here a few sentences from the report of the Secretary of the Department of Education of the Unitarian Church, which to me are both interesting and significant: "The importance of our work at college towns can hardly be exaggerated. There are no better points in the country for the spread of our influence both directly and indirectly. There is a very marked tendency in many religious bodies, including the Roman Catholic as well as the leading Protestant denominations, to spend largely increased amounts in college and university towns. We have been pioneers in this field, and it is important that our efforts at these strategic centers should not be lessened. We have no greater opportunity of helping to mold the national ideal for the next fifty years. If sufficient funds and enough properly qualified men were available, we could plant new Churches to great advantage in several college towns where we now have none."

The Methodist Episcopal Church seems thoroughly aroused to the importance of this work. In North Dakota it has its Wesleyan College affiliated with the State university. In other universities it has endowed lectureships and courses in religious instruction. Perhaps its most important work in this direction is done through student pastors who are placed at many of the universities. At its recent session the Board of Education made appropriations to aid in carrying on this work at three State universities. The bishops of this Church have stated their attitude toward this work as follows: "We have no contest to wage against State universities. On the contrary, we believe it to be the duty of the Church to provide as far as possible for the religious needs of Methodist Episcopal students in these universities both by furnishing adequate church buildings and by appointing skillful and earnest preachers and helpers. We believe that



many of our Churches where State universities are located are justified in making appeals for aid from the general Church and from individual givers in order that we may properly care for our own students in these educational centers."

Its last General Conference adopted the following preamble and resolutions:

Whereas the demand for technical and professional education has brought to the various State universities and to other secular higher institutions of learning a notably large body of students whose membership is in the Methodist Episcopal Church or whose affiliations are with our Church; and whereas under the rights of conscience granted to all alike by our republic the direct and indirect influences of these institutions are always denominationally neutral and are sometimes neutral concerning the religious life itself, thereby subjecting youth in its formative period to an intellectual and spiritual stress that is peculiarly hazardous to it; and whereas the number of our students who are in educational training for leadership in the world and who are so environed is large enough to form a special and distinct problem for their own sakes and for the sake of the Church and of the kingdom of God, while our local Churches in these centers, owing to their normal work plus that which is thrust upon them by their unusual situation, are unable without assistance adequately to meet this critical problem; therefore be it

*Resolved:* 1. That we earnestly recommend that the Board of Education be requested to study the problem involved in the presence of large numbers of Methodist students in these institutions.

2. That the Board of Education be urged to assist the local Churches in this most important duty of holding these students to Christ and to the Church.

3. That where practicable appropriations be made by the Board of Education, in conjunction with other Boards or agencies, toward the support of special workers in these great strategic centers of young life.

Our own Church is not unmindful of the importance of this work. The three Annual Conferences in Missouri through their Mission Boards are helping to support an assistant pastor at the State university. In Texas arrangements are being made for the establishment of a Bible chair at the State university. The Board of Education at its recent session adopted the following resolutions:

1. That the presence of large numbers of Methodist students in State institutions of learning is a condition which demands the attention and consideration of the Church.

2. That the responsibility of the religious welfare of these students is

upon the Church and can only be met by an earnest endeavor to furnish for them adequate means for their religious development.

3. That we express sympathy with every sane and practicable method of providing for the religious needs of young men and women in State schools.

4. That we recommend this work and its needs to our people and suggest to men of means among us who are ardent friends and patrons of the State universities that there is a great opportunity for good offered in providing agencies for the religious education, under the direction of the Church, of students in State universities.

Whatever the Churches may do in their efforts to develop the religious life of the students in State schools, such activities must not be construed to mean that they intend to abandon the policy of maintaining distinctively denominational institutions. The Churches most active in this field are the very denominations most tenacious of their own schools, and are foremost in patronizing and supporting their own colleges. From the position that it is her privilege and bounden duty to adequately equip and to worthily maintain her own colleges and university the M. E. Church, South, will not recede by so much as a hair's breadth. This movement to aid students in State schools is not to be understood as an effort to injure the denominational institutions or to in any wise detract from their importance.

I, for one, recognize that whatever we may be able to do for our Methodist students in State schools, and we must do something, such service can never be substituted for our main educational task, which must always be performed by our own colleges and universities. For my part, I have settled it once for all that it is beyond the power of a secular State with a heterogeneous population, a population made up of divers religious creeds and confessions, to maintain a system of education at all adequate to meet the moral and religious needs of its people. If the American people are to enjoy a system of education that can lay any just claim to completeness, the Church must have a worthy part in its erection and maintenance.

You would expect me to make a plea for the importance and perpetuity of the Church college. You would expect the presidents of our schools to make a like plea. Allow me to close my remarks on this point by quoting from an address but recently

made by one\* who is neither a minister nor the president of a Church college: "I express deep conviction that the Church will make a mistake if it loosens its hold on its colleges and the further opinion that there ought to be no change of control dictated by the influence of great boards or great foundations or by the simple desire to get money or the influence of individuals. A control which conserves the things for which these institutions were founded and assures their loyalty to moral and religious ideals seems to me of first importance. . . . To the Church the spiritual ideals are supreme in the busiest and best of worlds. From this high plane there can be and will be no descent. The Church will never compromise upon the question of spiritual supremacy, and the denominational college is her great fort where the freedom of religion will be maintained with the same courage with which in the State institution the freedom of science will be defended. The denominational college supported by the Church may become the best expression of religious freedom in teaching that the generation knows. My conviction is that the Church will be not only traitor to its own interests, but also recreant to its duty to the State if it shall relinquish its emphasis upon these religious fundamentals. National morality is not likely to permanently prevail in the absence of religious conviction and spiritual influences. President of a State university as I am, I sincerely hope that there may be no lessening of devotion on the part of the denominational college to those principles of religion and morals which were considered of first importance by their founders. They were never more needed than now. The Church has and must continue to have a distinct message to our generation and a definite function in society. The greatest defects of our present-day civilization are the very things which the Church, if true to its divine program and spiritually powerful enough to make that program effective, would cure. Great as are the stated services of the Church and valuable as are such organizations of the Church as the Sunday school, the Church cannot through these alone do her whole work for society. Education is one of the Christian impulses. There are elements entering into education, which the Church owes it to society to supply, that cannot be fully or properly supplied

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\*Dr. W. O. Thompson, President of the State University of Ohio.

by the other agencies of the Church. . . . The atmosphere in which a boy is educated counts for much. I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and their value to society as if he had been educated in a non-Christian country. Who is to supply this lack if not the Church college? Is not the Church, with all its institutions, set for this duty? As the religious and spiritual phases of history need development and emphasis, so here is a phase of sociology which must not be ignored. The study and investigations of our day have revealed clearly that religious sanctions are fundamental in our morals. The Christian religion, more than any other, has insisted upon the vital relation between religion and morals. The morality, the politics, the business and commerce that know not God and the binding force of religion in all the relations of life soon degenerate into mere expediency and later into lawlessness. The denominational college more than and better than any other institution among us may bring to a generation the men who, representing this point of view, become the bulwark of our civilization."

## OUR MISSION IN THE WEST.

BY BISHOP JAMES ATKINS.

THERE went some years ago from the South up through California and Arizona an old Southern farmer looking over the situation, and he saw the magnificent alfalfa fields of California and Oregon and Arizona, especially where they raise six crops a year (seventy-two tons to the crop), and where they throw stable compost on the drives to keep from making the ground poor by putting it on the field. When he came back and they asked him how he liked the country, he said it was a very good country; but they didn't raise anything much but "alpaca," and had to "irritate" the land to do that. That is about what the people of the South know about the great West. An occasional man makes a visit and is impressed with some one line of productiveness, and judges the West by his own impressions of that line of productiveness. An orange grower would go and have a view of it as a great field for oranges, another would go and view it from the standpoint of mining operations, and so on through a longer list of resources than could be marshaled by any other country.

The Pacific Slope contains a population which is unique. It is a civilization of its own type. There isn't anything, so far as I know, exactly like it, and very few things that are comparable to it. You know in the progress of civilization in the United States the process began in the east and moved westward. The star of empire westward takes its way. And after the various elements coming from all points had fallen into the great trough of the Pacific, an unorganized mass of the most energetic and daring humanity that has ever graced or disgraced the American continent—when they had come together there, they had to be fused in the furnaces of manifold trials and endeavor until they were molten and pliable and liquid. And they were remolded and came out a brand-new type of human civilization; and any man who omits a consideration of this fact cannot understand the Pacific Slope, whether he lives in the North or South. In other words, they have characteristics and qualities peculiar to them-

selves, and those characteristics and qualities must be dealt with in order that anything can be done with them.

Bishop Morrison, my honored colleague here, had charge of that territory several years before I went and will be willing to testify, I am sure, to all the truthful things I say about that great West. I am not going to tell about pumpkins that weigh over two hundred pounds (he would swear to that) and things of that class; but I am going to say this, that San Francisco, which is the center north and south of the Pacific Coast and the greatest city thus far on the Pacific Coast, is destined to be, despite earthquakes and fissures and fiery furnaces above and around it and beneath it (its Chinese population is underneath it), one of the greatest cities of America. What I want to say is this, that San Francisco, the center of that civilization of which I have spoken, is the most godless city on the face of this earth. It is the only city on earth of which I would be willing to say that Christianity has tried and has absolutely failed to master and dominate in any sense the thought of the people.

The question arises, Are there any more like it? Well, I proceed to say that Los Angeles, in Southern California, is one of the most religious cities in the country. There is plenty of wickedness and ungodliness there, but it is profoundly religious; and there are great business men there who put themselves personally, as well as their fortunes, into the welfare of the kingdom of God. Upon the other hand, there is Seattle, also destined to be one of the greatest cities on this continent, and it also has a very large and powerful infusion of genuine Christianity in its citizenship.

May I stop for a moment to ask the question why Los Angeles is a religious city, as it is (our own Church is now building a church costing over half a million dollars, and other Churches as well as our own are building new churches), and why Seattle has such a religious infusion, while San Francisco is the most godless and the hardest city in the United States and in Christendom to manage and master? My answer to this is: The Southerner is peculiarly a religious creature; he lacks piety oftentimes and virtue, but he never lacks religion. You cannot find a stanch Southerner anywhere, no matter how much he swears and drinks and does other things he ought not to do, that on a challenge will not fight for the religion of his mother. They are a



religious people. Now they have gone in large numbers into Los Angeles. They have gone in large numbers into the Northwest and into Seattle. They are few and far between in the city of San Francisco.

Those cities on the north and south have a definite composition made up of a citizenship that had already an established faith and that was thrown off as a part of a great established civilization and took quick root in the soil of its new habitat, and it continued to carry its religion along with its other prosperity; while San Francisco is cosmopolitan from beginning to end, a gold-mining camp and port to start with, growing by accretions almost exclusively and about equally from all nations, with perhaps the complication of the most bold and reckless of American citizenship, men and women who dared the great American desert and everything they might have encountered, including Indians at one time and hardships by the way, sufferings manifold, and death, even. They penetrated to the Pacific Coast and established themselves there.

Now that it the kind of man you have to deal with in promoting the religion of our Lord. The Southern contribution has been valuable all over the coast in the country regions, as it has been valuable in the cities of Los Angeles and Seattle; but this fact must be regarded: When the Southerners went West first, whether before the Civil War or afterwards—and it was chiefly afterwards—in straggling companies, a family here and a family there, and without means to occupy the cities, these people became a rural population, using their muscles as their means of livelihood and afterwards as a means of prosperity and upbuilding. They built the little brown church in the wildwood; they worshiped God after the fashion of their home training, gathering about them a little company, called for a preacher, sustained him as generously as they were able, and prospered in general. After they became more prosperous in other things, like all peoples do and nearly all sections do, they gravitated away from these country places into the towns first and then into the cities; and because we had made no provisions for taking care of our people for lack of the needed funds, every city and town on the Pacific became a sink hole for the loss of Methodism. We have sent out of the Pacific Coast into the New Jerusalem tens of thousands of people whose

names were lost from our record on earth from the time they left the little hamlet where they were reared to have a part in the commercial life of the cities.

It was on that account—I will not say lack of interest, because we didn't have the means—that we were taxed to the uttermost of our liberality in the form of our buildings at home and to furnish the means necessary for the establishment of our foreign fields, and did not have the means, therefore, to enter our Western cities and do the great work which needed to be done there. If there had been in Los Angeles, San Francisco, Seattle and Portland, Tacoma, San Diego, and some smaller towns one single Southern Methodist Church through all these years, our numbers would be double what they are on the Pacific Coast. The pastor of the First Presbyterian Church in the city of Los Angeles said to me—that was four years ago, when I was in charge of that district—that he had three hundred names on the roster of his Church of persons who had formerly been members of the Methodist Episcopal Church, South. Most of them came there when we were a little folk, unknown, unaggressive because of our smallness, and went where they could find better quarters and a better situation for the service of God.

That is the general situation as to the challenge of the great West. There are two or three things I want to attract your attention to at least by a statement of them, with the hope that the suggestion will be pursued by you and still result in some good in spite of the lack of opportunity to discuss it.

This is first: The great battle line where the Oriental influences and truly American influences are to meet and settle some of the greatest questions of our national as well as our ecclesiastical life is along the Pacific Coast from Seattle, Wash., to San Diego, Cal. If you will think of the geography for a while and of the relation that coast sustains to the Orient as well as the Occident, I need not tell you that it is to be the final battle field on which many great questions are to be fought out. You have heard the rustle of things in the last few weeks about the alien land act in California, which related to all peoples, but which was interpreted by the Japanese to relate chiefly to them; and in that interpretation they were as sharp as they usually are, for they again hit the nail on the head.

The Japanese are there to stay, the Italians are there to stay, the Chinese are there to stay, and the godless Americans are there to stay until a force that has not yet been brought to bear upon them shall have been brought to bear.

Have we a mission there? Just as certainly as we have to New York City, Atlanta, Ga., Dallas, Tex., or Shanghai, Cairo, or Nagasaki. It is very hard to reach the people. The dominant element there is the most aggressive, the boldest, and most efficient of American citizenship. I dare say that you can't, man for man and woman for woman, find their equal, according to numbers, in the United States for doing all the things that are to be done in the production of a moral civilization; and yet they are without Christ and therefore without hope in the world. Our duty is, therefore, just as plain to them as it is to any individual in the gorges of these Western North Carolina mountains; it is just as plain as is our duty to those who inhabit the fertile plains of Texas. The question is: Have we moved adequately for the occupancy of such a field? I answer without hesitation, No. We might have been by this time, had we adequately occupied the field, the dominant sect on the Pacific Coast. I dare say that in the presence of my colleague, who knows what has been the output from the input, who knows what has been the religious result of the evangelistic and pastoral work and missionary work done on the Pacific Coast. We haven't a more fruitful field anywhere. I kept account during the four years I was there of the results, and was glad to note that steadily they rose in the percentages of gain, although the Conferences were small—rose above the averages of the entire Church—and I am sure it has been so under Bishop Waterhouse. It was under Bishop Morrison. Perhaps it has been more so under Bishop Waterhouse than under either of us. In other words, whatever reason there is for the preaching of the gospel in the Orient or in the South, there is an equal reason from the heavenly standpoint and the earthly standpoint for preaching the gospel on the Pacific Coast. And the people accept our gospel; they like the Southerner.

When the great Y. M. C. A. building was finished in Los Angeles four years ago, costing \$600,000, and the Executive Committee met and elected officers to control its work, there were

eleven of them; and of the eleven it was discovered that, in spite of the fact that we were a weak denominational interest, six out of the eleven belonged to the Methodist Episcopal Church, South. This was so plainly a case of the preponderance of one denomination that it was recommended that some of them go and put their letters in other Churches in order that the great Y. M. C. A. might not be accused of being an institution of the Methodist Episcopal Church, South. I might give you a number of other illustrations, if my time allowed, of the fact that the people accepted us. They look upon the Southerner as a born leader, and they love proper leadership and are willing to follow. Wherever we have had a situation in which we could bring ourselves with our real polity and character to bear upon any community, we have triumphed in that community and have come out more than victors. And there lies that great field with its millions of population. Right around the bay cities there—San Francisco, Oakland, Alameda, and the immediate vicinity, including Berkeley also, where the great university is—there are now two millions of people calling on us for help.

BY BISHOP H. C. MORRISON.

I have just four minutes in which to put a heeltap on that most excellent speech of Bishop Atkins. There are those who believe we have no field in the far West beyond the Rockies—the six Conferences of Montana, Pacific, Los Angeles, Denver, Columbia, and East Columbia. A man eight years ago, when I took charge of these Conferences, wrote me a letter from Texas and asked: "Down at the bedrock have we anything in the far West?" I answered him, telling him three things—that was eight years ago. I said: "We have \$220,000 in our Church Extension loan fund, and \$22,000 is paid by the far West, and little Montana put in one-tenth of the \$22,000." When your Board of Missions was burdened with debt and could not turn a wheel, it took Tennessee and California to pay a larger part of that debt than was paid by any other State. Another fact: California Methodists, our people, pay annually over \$100,000 on a gold basis for the support of the gospel. I said: "Take these three things alone, one-tenth of your Church Extension fund put in by the far West, the largest part of your debt paid by California of the far West,

excepting the State of Tennessee, and then over \$100,000 paid annually by our California Methodists for the support of the gospel, and you have your answer whether we have anything in the far West. Brother," said I as I closed my letter, "your letter made me a little tired."

Now, then, there are people yet who doubt whether we have a field there or not. They ask me: "Hasn't the M. E. Church got that country?" No, sir; they haven't got it; we haven't got it; the Presbyterians haven't got it. The world and the flesh and the devil have got the largest part of it, and we have an opportunity in some places there better than any other Church that is working in the far West. If we haven't a field in the far West, then we haven't a field on the face of this planet.

## THE CHALLENGE OF THE GREAT WEST.

BY BISHOP R. G. WATERHOUSE.

THIS subject selected by our secretaries and accepted by me has an ominous sound. Challenge suggests that personal vindictiveness which often in the past has demanded a life for its appeasement; a life that belonged only to another, his family, humanity, and God. All who have made or responded to such a challenge and have taken or yielded up life under the so-called "code of honor" are now rightly judged murderers and murdered.

Is this "Challenge of the Great West" to be judged likewise? Perhaps so as regards the challenger, but not with regard to the challenged. The challenged is this Missionary Conference and all it represents, the aim of which is to hasten the impartation of eternal life to all the world, even that eternal life which John says "was with the Father, and was manifested unto us."

Good will to men and devotion to the Highest compel the acceptance of this challenge always and everywhere on the part of the Christian Church, and the act abides in honor, its issue being life, eternal life. Toward this life the West, in common with the East, the North, and the South, has often manifested such personal vindictiveness as has crucified our Lord "afresh and put him to an open shame." Alas that this has been and is more persistently true of the West than of any other section! To oppose and thereby limit this life is to compass a death in unnumbered multitudes more vast, more terrible than was ever possible in mere mortal combat. To give the challenge is therefore to be guilty of an act abhorrent in origin and issue, and the only ground of hope for the challenger is the ever-availing prayer of the Crucified: "Father, forgive them; for they know not what they do."

As Christians and missionaries we should understand and accept every challenge of our great aim; but it especially concerns us to understand each challenge that affects the work of that Church whose zeal we are met to intensify and enlighten.



What, then, is this West and its challenge so far as it directly concerns the Methodist Episcopal Church, South?

This West is, first of all, those States in the West in which our Church is organized and working. These are Arizona, Colorado, Idaho, Montana, lying in "the great Rockies," California, Oregon, Washington, bordering the Pacific Ocean from Mexico to Canada. Their land area aggregates 765,118 square miles, and the population, according to the census of 1910, numbered 5,897,329, which gave an average of a little less than eight persons to the square mile and showed an increase for the decade of 2,412,905. Compared with the nation as a whole, these States have a sparse but rapidly increasing population, it being scarcely more than one-fourth the average density, but exceeding the average growth by ninety-five per cent. A conservative estimate for July 1, 1913, gives a total population of 6,706,713, which is an increase of 811,384 within the last three years. There are agencies at work, conditions created and in process of creation, that are certain to rapidly augment this growth. Chief among these may be mentioned the opening of the Panama Canal, the consequent quickening of the world's commerce, and the certain rapid predominance of the Pacific Ocean as a highway of the earth's travel and traffic.

The seriousness of the West's challenge will be revealed to some extent by an analysis of this great and growing body of humanity in the light of the last religious census, taken seven years ago. Supposing that percentages have remained practically the same, and there are good reasons for believing this to be true, we have a body a little better than fourteen and eight-tenths parts Protestant, slightly more than sixteen and seven-tenths parts Roman Catholic, scarcely less than two parts pagan and Mormon, sixty-six and five-tenths parts without Church connection or religious profession; or in exact figures, based on the estimate of present population, we have 997,937 Protestants, 1,121,687 Roman Catholics, 131,596 pagans and Mormons, 4,455,493 non-Church and nonreligious people combined. These figures, as related to the whole body of population in the States named, reveal a Protestantism nine and three-tenths per cent weaker, a Roman Catholicism two and four-tenths per cent stronger, a non-Church and nonreligious element nearly six per cent greater, and a pagan

and Mormon per cent nearly three times higher than the average for the nation as related to its entire population.

Now, all these elements have characteristics which no tables of statistics can express, but which must be taken into account if we would measure the menace of this challenge. Many thousands among the Protestants are worshipers of mammon and devotees of pleasure rather than worshipers of God and laborers in his vineyard. Many counted as saints and wise ones, coming out of the South, North, East, and Middle West, have lost their savor and perished as sinners and fools here, often polluting the air with the stench of their moral rottenness through decades and bringing a lasting and most hurtful reproach upon Christianity; and theirs is an unfailing succession to this day.

The element counted as out of the Church and nonreligious doubtless includes some thousands of children and young people whose movement is toward Church membership and some hundreds of men and women who are truly religious and manifest virtues of the Christian character and graces of the Christian life; but upon the whole they are preëminently the idolators of the world, made such by that thirst for gold that brought to the West its first great immigrations and has often quickened and always perpetuated them.

Roman Catholicism, despite its half-pagan rites, ceremonies, and superstitions, has in its more elect communicants some saving salt and illuminating light for this West; but here, as elsewhere, it is the wily enemy of civil and religious liberty, the strong support of many forms of evil, and its growth, present and prospective, makes more serious the situation.

The pagan and Mormon element is about equally divided, and each is thoroughly bad. Mormonism is silly, coarse, sensual, and satanic; as a social influence, a cancer; as a political power, a dangerous enemy. Both sow seeds of sin under cover of darkness that continually spring up for death.

The light of history, as well as statistics and characteristics, should be invoked in our study. Seventy-nine years before the United States began to own and populate to any appreciable extent this West the Roman Catholic Church under Spanish rule began to establish itself in California. A line of mission stations among the Indians stretched from San Diego Bay many hundreds

of miles along the coast years before the first American came, and quite early some such stations were also established at a few points in the interior much farther north. In 1825 the Catholic fathers in charge of these missions in California are said to have possessed 1,200,000 cattle, 100,000 horses, 12,000 to 15,000 mules, 1,000,000 sheep, many thousands of hogs, and not less than \$1,000,000 in specie and bullion. Serious reverses were suffered in after years; but Roman Catholicism was on the ground in the beginning of our modern Western life to exert a formative influence, and its position continues to be one of wealth, prominence, and power.

Mormonism seated itself in Utah the year preceding the cession to our government of the Mexican lands that included it. Its evil eye has been upon large portions and resources of Arizona, Colorado, Idaho, Montana, Oregon, and other Western States through all succeeding expansion; and while its growing, colonizing, proselyting, commercial, and political power has been felt throughout the homeland and in other countries, its special aim has been to attain first the domination of the West. Hence its social, political, moral, and religious infection is in the blood of this great West as nowhere else.

About twenty years ago the Parliament of Religions in Chicago welcomed the silken-clad and sandal-shod swamis of the East within our gates. Now we have a dozen pagan temples, as well as many joss houses and cruder forms of Eastern worship. These affect directly scarcely more than the Oriental populations, but they hinder the access and progress of our gospel among them and increase the darkness in which the irreligious of all races grope. Under other names and forms paganism also gets in its work upon all classes, calling itself philosophy, science, or using other words of kindred meaning, and at times not hesitating to degrade with a strange and contradictory meaning the word "Christian."

The beginning of the present great and growing wordly and ungodly population of the West dates from the discovery of gold in California in 1848. The news spread throughout the world on the slow wings of the middle years of the nineteenth century, and by 1852 a quarter of a million men were gathered in Central California. Thousands came across the plains, deserts,

and mountains from the States. Tens of thousands came from the isles and shores of all seas, wafted by winds and waves. Such a scramble for gold the world had not seen before and perhaps has not witnessed since. All peoples and strata of society were represented by the most virile of their kind. The restraints of family, society, Church, and State were eagerly thrown off, and demoralization, deep, wide, and terrible, ensued. The gambling demon, athirst for gold, ran riot. Theft, robbery, murder, became common. Vice organized and preyed ever more boldly and violently upon the thrifty and best. This compelled the better elements to organize for their own protection, and the drift to utter chaos was arrested. But impatience of restraint, laxity of character and conduct became fixed habits of the West and accounts for much that is serious in its challenge.

The discovery of gold and other precious metals in Oregon, Colorado, Idaho, Montana, and Arizona in the late fifties, throughout the sixties, and farther on renewed at intervals and perpetuated through more than a quarter of a century the original stimulus to immigration. The new finds and opening of fresh mines could but continue those conditions that determined action and typed life and character in the beginning. The fact that this was also the period of our Civil War and its agitations, preceding and following, should not be forgotten, for it added to the confusion and chaos of the elements gathering into the formative West. Disunion sentiments were rife in Idaho, Montana, and other places.

With the subsidence of excitement concerning the discovery of gold and other precious metals has arisen that resulting from the discovery of far greater wealth in soil, climate, and sea. Perennial treasures of all manner of grains, grasses, meats, fruits, timbers, flowers, the gifts of land and air and ocean in this opulent West are seen to exceed immeasurably all values possible to be gotten from the earth's interior. The climate and soil conspire to produce crops of almost all the cereals that constitute the staff of subsistence, varieties and measures of all the fruits that make up life's luxuries, and all on a scale that astonishes the North, South, East, and Middle West. The charm of scenery and balm of climate attract tens of thousands of tourists and retain as permanent citizens multitudes who either possess a competency or

are men and women of wealth. The sea and the inland waters of lake and river pay increasing tribute of the life that is in them to the sustenance of the world and consequent enrichment of the West; but this is a very small thing compared to the profit that must increasingly come to this West from the world's great and growing commerce upon its greatest ocean, which washes its shores for about two thousand miles.

Thus far our thought has been given to the lesser great West, composed of the seven great States in the Christianization of which our Church takes some minor part. There is a greater great West, including these and eight more States, which most of our sister Churches take into consideration when on this theme. These eight States, beginning with the most western and proceeding east in the naming, are Nevada, Utah, Wyoming, North Dakota, South Dakota, Nebraska, Kansas, Minnesota. They have a land area of 676,090 square miles and a population of 6,721,006, according to the census of 1910, which showed an increase for the decade of 1,300,386 and gave an average population of a little more than ten and a half to the square mile.

Combining these two groups of States, we have as the real great West fifteen States the aggregate land area of which is 1,441,208 square miles, with a population in 1910 of 12,618,335, being an average of eight and eight-tenths inhabitants to the square mile, and showing a net increase for the decade of 3,713,291. A conservative estimate, based on percentages ascertained by a comparison of known growths in the past, gives these States a present aggregate population of 13,863,903, which would be an average of a little better than nine and six-tenths persons to the square mile. An analysis of this population by the percentages of the last religious census gives nearly seventeen and eight-tenths per cent Protestant, fourteen and two-tenths per cent Roman Catholic, more than two and six-tenths per cent pagan and Mormon, and sixty-five and four-tenths per cent without Church connection or religious profession.

Comparing this group of fifteen States with the whole United States, we have a population with six and three-tenths fewer Protestants to the hundred, but only one less of Roman Catholics in a thousand; and in each hundred there are two more persons of pagan or Mormon faith, and also four and five-tenths more



professing no religious faith. This means that we have in this West a Protestantism a little more than twenty-six per cent weaker than the average in the nation, a Roman Catholicism practically equal in per cent, but worse in quality than in the nation as a whole; while the irreligious are seven and four-tenths per cent stronger, and the combined strength of pagan and Mormon in the West is two hundred and seventy-one per cent greater than in the nation. These figures are quite sufficient to show that the great West is preëminently a home mission field of the homeland, and the fact that its area is forty-eight and a half per cent of the whole, while its population is only thirteen and seven-tenths per cent of the same, indicates that immigration will keep it a field of urgently necessitous missionary endeavor through decades to come.

In the second section of this greater West, composed of the eight States named as we passed to its discussion, our Church appears as a coworker in a limited portion of only two, Kansas and Nebraska, as included in the Southwest Missouri Conference. There is urgent call for our aid through the conditions that obtain in three more of these eight States, Nevada, Wyoming, and Utah.

The call of Nevada is heard in the feebleness of her Protestantism, being only seven and six-tenths per cent of the population, in the dominance of Roman Catholicism, being sixty-five per cent stronger than in the nation as a whole, and in the strength of the anti-Christian and non-Christian elements, which are sixty-eight and nine-tenths per cent of the State's entire population.

The call of Utah comes to us principally through the fact of its being the seat of Satan, the home of a religion of his inspiring, whose curse is in all this West and is being systematically extended to every part of the civilized world. Protestantism and Roman Catholicism within its bounds are reported as of equal numerical strength, but their combined strength constitutes only five and two-tenths per cent of the whole. The element without any religion, good or bad, is forty-five and four-tenths per cent of the population, and adds both urgency and hopefulness to the call.

Wyoming has a Protestantism even feebler than Nevada, a Roman Catholicism thirty and eight-tenths per cent weaker than its average strength in the nation, a rapidly growing Mormonism, an anti-Christian and non-Christian element stronger than in



any other State of the Union, and registering eighty-two and nine-tenths per cent of its population, which facts voice a missionary call of unequaled urgency.

If our Church would enter as she ought these three Western States of great and urgent moral and spiritual needs, she would then be represented among the Protestant religious forces of the nation upon its greatest home mission field. This is a field covering the whole of the Pacific Coast and Rocky Mountain regions of our great West, bounded on the south by Mexico, on the north by Canada, on the west by the Pacific Ocean, on the east by the eastern boundary lines of the States of Montana, Wyoming, Colorado, and New Mexico. These boundaries include eleven States, ten of which we have already considered in our study of the lesser and greater great West. The eleventh is New Mexico, frequently grouped with Oklahoma and Texas as belonging to the Southwest. The land area of these eleven States aggregates 1,175,940 square miles, and the population, according to the census of 1910, was 6,825,821, which gave a little more than five and eight-tenths people to the square mile. The total increase of population over this area in the last census decade was 2,734,480, and a conservative estimate of increase to July 1, 1913, in the passing decade gives a population of 7,412,093, which means a little better than six and three-tenths inhabitants to the square mile. Here, then, we have in our homeland eleven contiguous Western States covering a vast area, with a population of scarcely one-fifth the average density in the nation, but rapidly growing and having abundant room for growth through many decades.

Dividing the present estimated population according to the percentages established in the last religious census, we have a Protestant population of 978,396, a Roman Catholic of 1,319,352, a pagan and Mormon of 385,428, and a population outside the Church and without any avowed religious belief of 4,728,917. These figures reveal a pagan, Mormon, and irreligious element that amounts to sixty-nine per cent of the whole population, a Roman Catholicism more than three and a half per cent stronger in its relation to the whole population than it is in the nation, and a Protestantism ten and nine-tenths per cent weaker as compared with itself in the same way within the nation.

Mormonism as "The Church of Latter-Day Saints" holds first

rank in two of the eleven States and Roman Catholicism in the remaining nine. Mormonism always and everywhere presents a less hopeful field for Christian evangelization than the most intense worldliness, and Roman Catholicism at its best estate lacks much of being thoroughly Christianized.

The type of Roman Catholicism in these States is seriously affected by the Mexican and by the lower grades of foreign immigration. The Mexican membership bulks largest in the States that border Mexico and those that are immediately contiguous to these. Mexican numbers are decidedly preponderant in New Mexico, Arizona, and Nevada. The lower grade of foreigners is a factor in all sections, but more especially in the central and northern.

Of the 385,428 estimated as pagan and Mormon, nearly one hundred thousand are pagan, and these constitute almost the whole of that element to be found in the nation.

Imperfect as is the light afforded by mere statistics, it is sufficient, when proper comparisons are made, to form well-grounded convictions; and in the light of the figures thus far submitted and comparisons made, there is no escaping the conviction that the field under consideration is one of large missionary merit; and when to the figures and comparisons is added the light of facts thus far noted, ample foundation is laid for believing that this is the mission field of first importance in the homeland.

Before taking leave of all and further arguments from statistics it is well to note that a study of the five divisions of the States adopted by our Bureau of the Census shows Protestantism to be strongest by far in the South Atlantic and South Central groups. The Protestantism of the last-named division is four and four-tenths per cent stronger in relation to its entire population than in the nation, and that of the first is twelve and two-tenths stronger. The other three divisions are not only surpassed by these two, but in the strength of their Protestantism fall considerably below the average for the nation.

In these two divisions there are eleven States where our Church and other Protestant bodies are especially strong and where Romanism, Mormonism, and other hurtful corruptions and cults are scarcely known. These are Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee,

Alabama, Mississippi, Arkansas, and Texas. The higher relative standing of Protestantism in the States just named is emphasized by the fact that while Texas, which registers the lowest, exceeds the average of the nation, only three of the remaining thirty-seven in the nation exceed the national average, and that by only small margins, while two more equal it and none come near the average of the eleven or equal the lowest in nine of the eleven.

It is true that some sixty per cent of the population in these States is not reported as members; but of this there is likely more than half, consisting of children and young people, who are really a part of the Protestant body and are being continually admitted to the privileges of membership. The unavoidable conclusion is that nowhere in the nation can be found an equal per cent of the people in an equal measure Christianized, and therefore upon the people of these States rests the greatest weight of obligation to do mission work in this West; and since our Church is in most important respects the strong and leading Protestant denomination of these States, a preponderant measure of this obligation is upon it.

It would be interesting, instructive, and possibly immeasurably profitable to indicate just here the reasons assigned for the feebleness of response thus far made to this great weight of obligation, especially that reason that some have seemed to find in the word "South"; but the limits of the time and space will not now permit, and this most desirable exercise must wait its own fit time and occasion.

The facts and figures adduced make manifest a surprising moral and spiritual destitution and malignity that challenge quickened action and the employment of our best energies in behalf of the West; but the secret of the West's mighty antagonism to life, eternal life, is not fully revealed until we note the reign of an order and spirit of life termed Western civilization.

This civilization, originating with the modern nations of Western Europe, developing through their agency and that of our own nation, largely leading for more than a hundred years, is marked by growing conquests of the forces of nature, triumphs of inventive genius, discoveries of its spirit of inquiry, insistence upon the establishment of democracy, promotion of economic development, world-wide commercial activity, a questioning of all dogma

and authority, however long established, and a spirit of skepticism and rationalism—all of which our Western populations have been foremost in discovering, appreciating, adopting, and promoting.

The people of the West are busy harnessing the forces of nature to the work of life. They compel the streams, whose sources lurk in their massive mountains, to generate the electricity that lights their towns and cities, draws their cars of travel and traffic, and drives their engines of manufacture and mining. Large measures of the oil that they draw out of the bosom of the earth are used in generating steam applied to the same and similar work, such as wielding titanic implements of industry with which they fill the valleys, level the hills, tunnel mountains, construct streets, highways, reservoirs, canals, aqueducts, build great cities, level broad acres, plant all manner of trees, impound and spread out the waters that convert the desert into a Garden of Eden. They are busy too in all manner of schools and libraries, in various places of entertainment and instruction, where a vast deal that is fascinating, though false, as well as much that is true, is taught. The leaders of the vast majorities revel in what seems to be the near prospect of an earthly paradise, a foretaste of which the present already yields. The present, they say, is a grand and growing time of material splendor and earthly good, and they will not be so impractical as to be disturbed by even a suggestion of aught else. So always, either in active hostility to the best or in imperturbable indifference, they lead on, while all who follow to the neglect of higher aims are ending life in constant and terrible tragedy.

The West must be awakened to the horror of its challenge as seen in its issue of death, eternal death, to its multitudes. There must come into its teeming population men of God who speak as the oracles of God, who know the secrets of modern science and the forces of Western civilization and can interpret both in the light of their relation to God and humanity. For the vision of a mere earthly civilization must be substituted that of the New Jerusalem which descends from God out of heaven. A kingdom of God must be set up in the West that in aggressiveness of spirit, might of endeavor, largeness of enterprise, and sublimity of vision shall be worthy of our Western civilization.

## THE COUNTRY LIFE MOVEMENT OF THE CHURCH.

BY REV. C. M. BISHOP, D.D.

**B**Y the "country life movement" is meant a concerted aim on the part of public-spirited men of various types—statesmen, sociologists, religious leaders, and others—to bring about happier conditions and a higher state of civilization in the rural districts. It takes note of the changed conditions brought about by the fuller occupation of the land (since the time when there were still millions of acres of government land to be had for the asking), by the introduction of the telephone, the automobile, the rural mail delivery, and now the parcel post. It is looking forward to better country roads, completer commercial coöperation among farmers, better homes and schools and churches—all with a view to more comfortable living among country people and better organized community life; and all with the hope of establishing a reasonably permanent rural population dominated by high ideals of culture, patriotism, and civilization. It offers a great program and, to those who have faith in it, a glorious prospect.

It is much to be questioned whether all the elements which affect the problem have been duly considered or all its factors assigned their full value. It is clear that the fundamental forces with which we must reckon are those of economics and religion; but these are, if not impossible to compute, at least very difficult to formulate. That vast system of the interlocking operations and interests which go on under the names of production and transportation, supply and demand, and the fixing of market prices, affected as they are by the tariff, by wages, by the possibility and power of combination and monopoly, and by distance between the place of supply and the place of largest demand, and determining as they do conditions of poverty and wealth and relations between employer and laborer, between the dependent and the ruling classes—this vast system of almost incalculable forces is the most baffling and indeterminate influence with which we have to reckon. Some say it is the most fundamental. But this I do not believe.



The deepest thing in life in its social aspect is the actual human relation of man to man and of men to men; and religion, including the principles of Christian morality, is the power which must here finally control. But its task is not simple. The Church as an organized institution of religion must correct and purify those human relationships, and it may thus finally hope to correct and control economic and social conditions in the interest of righteousness and of peace. But its work must be done by methods which are adapted to the reaching of men who are already under the dominion of economic traditions and conditions which are themselves the outcome and the organization of motives and relationships not yet Christianized. The Church cannot ignore these things. It is idle and shallow to say that its task is simply to "preach the gospel." It has the task of *getting its message heard*, which in many places is complex and exceedingly difficult. Then it has the later task of training men and women into stability of character and brotherliness of social relationships and fruitful activity and far-reaching concern for humanity and into the determined and persistent and self-sacrificing seeking first of the kingdom of God and his righteousness. And to say that the Church has no social message and no need to take note of economic conditions is to be blind to the facts and needs of human life that lie out open before us and to be ignorant and careless of the demands and of the very meaning of the kingdom of God itself. This much I have said to indicate my belief that the Church not only has a very important part to play in this so-called country life movement, but that it must take note of the other forces which are to assist in carrying it forward and must not disdain to coöperate with them and use them and serve them.

Now, to come to close quarters with our question, let us make a rapid survey of the conditions obtaining in that portion of the country which is the special territory of our own Church. If a few statistics may be tolerated, they will greatly help us to get a correct view of the situation. The population of this section (including Missouri, but not Delaware, and not going farther west than Texas) is distributed between city and country as indicated by the following figures based upon the census reports of 1910: Urban population, 7,925,470; rural population, 24,554,773; total, 32,480,243; percentage of population which is rural, 75.2.



It is quite astonishing to note that we have here in a section covering less than one-third of the country in area a rural population equal to one-half that of the entire United States, shown as follows: Total rural population of United States, 49,348,883; total Southern rural population, 24,554,773. It is apparent from these figures that the "country problem" is in a special sense *our* problem in the South; and the relation of the Methodist Episcopal Church, South, to this particular section is such that the responsibility of leadership in the working out of the problem for the whole nation rests in large measure upon her. In view of this fact, we may well rejoice that as a Church we are already in possession of certain special advantages (some of which I shall later suggest) in the way of equipment for the task which is before us, though it is quite possible that the statesmanlike consideration of it may lead to some modification of certain of our methods.

But our "survey" has not been completed in the citing of the figures taken from the last United States census reports. There are very various elements—racial, social, and industrial—in this population of more than twenty-four and a half millions of people whose intermingling and varying distribution greatly complicate the problem or problems which we must solve. A fairly complete listing of these various elements is as follows:

1. *The remnant of the old, settled country dwellers*, most of them owners of land, and nearly all attached to some Church body, the number of whom is steadily diminishing.

2. *Tenants*, descendants of former land owners and "poor whites," of whom a small proportion are themselves becoming owners, though most of them shift from community to community within periods of a few years each. Probably the majority of them are poor, uneducated, lacking in "home instincts"; not grossly immoral, but unattached to any Church. In the South about fifty per cent of all farmers are tenants, somewhat more than half of them being white.

3. *Immigrants from other States*, a considerable number of whom are for this generation permanent country dwellers, nearly all of them owners. Many of these have formerly been members of some Church, but in the country districts (as distinct from towns and villages) they are slow to affiliate with Southern denominations.

4. *Foreigners*, of whom Germans, Swedes, and Bohemians rapidly become owners of their own farms, most others being renters or laborers. These are difficult to assimilate in the first generation and almost impossible to reach through native American Churches.

5. *Negroes*, who constitute nearly one-third and in some sections more than one-half of the actual country population. An increasing number of these are acquiring possession of their own farms. They have small, ill-kept churches of their own, and most of them are "members," though whether their Church activities have much effect upon their social and economic life or ethical conduct it is very difficult to say. They are at present practically beyond the reach of any direct effort on the part of the "white" Churches.

6. In the State of Texas *Mexicans*, numbering nearly three hundred thousand, chiefly in the southwestern portion of the State. They are mostly laborers, a shifting population, difficult to assimilate, exclusive, Roman Catholic by prejudice and tradition. They speak the Spanish language, and are accessible only to those who can use this tongue. As is well known, of course, our Church has a Mission Conference among these people which is making some progress, but very slow.

The question now recurs as to the means and methods by which the Church shall meet its responsibility in attempting to Christianize this heterogeneous and largely shifting rural population of the South.

There are many who propose what they consider a very simple and direct and complete answer to this question. They suggest the "good old way." The pioneer method of evangelization seems to them to have been completely successful in the past, notwithstanding the fact that it has left us with the puzzling and difficult tasks of the present; and for one to suggest any other is, as they see it, a species of disloyalty not only to that "glorious past," but even to the "gospel" itself. And they declare that the "gospel" when received will solve the social and economic problems which so perplex the minds of certain "superficial thinkers" and experimenters of this more modern day. But without disputing this very general statement, one may venture to point out that the very *preaching of the gospel so that it will be received* involves

the consideration of the means and methods of Christian activity to be used, and that the effectiveness of the preaching must be tested and judged partly by its success or failure in reaching and Christianizing the whole population and partly by its results as finally seen in economic and social conditions. And there are many practical questions which present themselves when one considers the opportunity and duty of the Church in view of the present situation. Can we by the methods of mere evangelization reach across the racial barrier which separates us from the negro with any hope of large and permanent results in his personal and social redemption to the plane of Christian living? Can we thus establish the Church or maintain the old Churches in communities which are changing because of the incoming of new peoples from various States and with various denominational preferences and prejudices? Can we expect by these methods alone to reach and serve communities of foreign peoples, differing from us in language, sentiment, and training? Can we do anything effectual for the large class of tenants who are continually shifting from place to place? Or will we be compelled, on the other hand, or will it be worth while to enlarge our program as a Church and intelligently undertake to create those community conditions which will make established Church life, and therefore effective evangelism, possible? If so, will not all the mixed elements of community life fail to be considered in the formation of our policy? And if so, we shall certainly have to provide for the social well-being and happiness of the men and women and children of the community, including the development of neighborly sympathy and friendship. Recreation and amusement, sanitation and health are important matters to be considered. Education is of fundamental significance. The industrial conditions will have to be taken note of—the opportunities they offer, the limitations they impose, their effect upon health and comfort and home life, their influence upon the religious life—as to whether Sunday labor is required, for instance, or whether the products of industry are beneficial or detrimental to morals or to the general well-being of the community.

Now if these are matters which are to be taken into consideration by Church statesmen and leaders, then it is plain that we should enter heartily into coöperation with those other organized

forces which are concerned in the country life movement. So far as they achieve their purposes, as announced, they will be contributing to those results which themselves prepare the way for effective religious activity and for permanent religious life. The task of the Church goes deeper than theirs. It must reach the springs of life and character, only the formal and external conditions of which they can affect. But in harmonious adaptation of its work to the methods which they apply, so far as they are wise and good, lies the way to complete success in this great task of the Church.

Let us therefore point out very briefly, what would require more space than we are allowed adequately to discuss, some of the matters of Church polity which come up to be considered.

1. We note the fact that the organization of the Church already provides some of the most important agencies to be used in this service. The Sunday school, for instance, is a very significant community institution. Sectarian prejudices are less powerfully operative in determining its membership than in other departments of Church life. The personal neglect of religion on the part of parents often does not prevent the sending of their children to Sunday school. And, in fact, it frequently becomes a means of awakening religious interest in the parents themselves. Its somewhat broader human interests, its essentially democratic character, its sympathetic recognition of the energetic enthusiasm and the joyful spirit of youth, and in recent years its inspiring power to create interest in adult class organizations—all point to it as a possible community center through which the Church will be able to serve various social needs while more directly caring also for the religious life.

In another aspect of the case the Methodist Church seems to be providentially equipped for the work of building up the country Church through its institution of the presiding eldership. The man who holds the office of presiding elder commands a position from which a comparatively broad survey of rural conditions and needs can be obtained. And he has the authority to combine and mobilize the forces of his district so as to cover the whole field and meet the demands of special cases. His influence with ministers and capable laymen is such that in spite of slothfulness and traditionalism, where they are in the way, he can carry for-

ward new enterprises looking to more effective work. I think we may be justified in declaring that the development of the country Church furnishes the presiding elder with his greatest opportunity.

But for us Methodists there will come up various propositions which we cannot consider quite so complacently as the foregoing. Among them this:

2. We should have a well-educated country ministry, trained for the special work which will be manifestly required. A theological course is always to be regarded as important; but the country preacher also needs such broad acquaintance with the various subjects of sociology and economics as will fit him for leadership in all great community interests, as well as the knowledge of agriculture and rural industry in general, which will make him an intelligent and sympathetic fellow citizen of his parishioners and a helpful adviser and friend.

This involves the idea of permanency in the rural pastorate, and that can be contemplated in our day only in the spirit of self-denial and sacrifice on the part of our young ministers. But the importance of it is so great that I dare believe that if definitely presented by the Church there would be many candidates wise enough and strong enough to consecrate themselves to this field.

Of course there is further involved the idea of the *settled* pastorate, which we as a Church have not hitherto regarded with any favor. But it is not likely that we shall permanently refuse to consider the change in our traditional polity if it should be made clear to the minds of our leaders that the fixed residence of a cultured pastor with his family in the rural center would add to the efficiency of the Church itself.

3. The question of Church federation is of much importance in view of the fact that sectarian divisions in some quarters almost nullify the evangelical and saving influence of the Churches. A careful survey conducted by representatives of the Presbyterian Church in a Northern State last year discovered the fact that there were more than forty "denominations" attempting to carry on their work in the rural sections of a district composed of three counties. And as evidence of the sectarian bitterness prevailing in the region, a typical representative of one of the communities was reported as saying: "If I were passing a Methodist church



which was burning down and there was a bucketful of water standing near, I would kick the bucket over." Denominationalism, once an aid to the evangelization of a pioneer country with a widely scattered population, has now become by its abuse in many instances a hindrance to the development of permanent Christian institutions in rural centers; and in some cases it is utterly destructive of the Christian spirit in individuals and communities. The Methodist Episcopal Church, South, has now a magnificent opportunity to assume the leadership of a movement looking to wise and practical Church federation.

The old-time country Church was established in the South when only the Methodists and Baptists and occasionally the Presbyterians and Lutherans and rarely the Episcopalians were brave enough and full enough of religious enthusiasm to venture into the thinly settled rural sections. Many of us think of these old churches with peculiar gratitude and delightful memories. There the people gathered on Sunday and often on week days in what we then considered great crowds. There neighbor met neighbor, and their families mingled in joyful social intercourse. There were presented in forceful discussion the old-time themes of a theology in which all men were more or less intelligently interested. There the gospel was declared which shook the soul with power; sinners were mightily "convicted"; saints were thrilled with rapturous consciousness of the presence of the Spirit. Beside the church and under the trees they buried their dead in the churchyard, where at length they expected themselves to lie; and many would be the quiet visitations singly, in pairs, and in larger groups which would be made to the mounded plot where the cedars whispered and the roses bloomed over the graves, while sacred thoughts of love and of eternity filled the mind.

But the old-time Church is almost gone. Perhaps we need not ask why. It would take many words to answer. But there is no reason to think that we are not equal to the task of creating a new country Church. When established it will be the center of the community life. Its spire will stand up visibly above all other heights in the neighborhood. Its pastor will be the friend and helper and adviser of the men and women and children all around. His home will be a gathering place where the social life of the community will get its tone. And there the gos-



pel which first touched the fishermen in Galilee and later stirred to new life slaves and prisoners and humble workers of every class, as well as a few of the mighty and noble, in Antioch and Philippi and Corinth and Rome, will be found effective unto the redemption of our American life in the salvation of the various peoples—pressed by hard labor, shut in oftentimes by poverty and loneliness, beset by cares, tempted by commercialism, and in danger of being withered by materialism—who now make up our country communities.

## THE CHURCH AND THE INDUSTRIAL CLASSES.

BY DR. E. O. WATSON.

**A**T the very outset of what I have to say to you this afternoon I wish most emphatically to declare that I absolutely disbelieve the statement that we hear so often and from so many quarters, that the Church of God is losing its hold upon the masses. The statement reminds me of the story that is told on one of the mountaineers of Western North Carolina who came down to our city of Charleston and went over to the island and for the first time looked at the outgoing tide, as it was when he got there. He didn't have long to stay. The tide had gone out quite a long way when he left, and hadn't begun to turn when he had to run back for the cars. When he got back up to his home, he went to the little country church in the hills; and as he was telling the wonderful stories about what he had seen in the lowlands and the wonderful story of the ocean, he lowered his voice and said: "But, boys, she is drying up; and if she keeps on drying up as fast as she did while I was there, that place out there that is celebrated in history, that fort over there, must be on dry land by now, and it won't be long until you can walk across to them countries on the other side."

So isn't it the man in whom the power of the tide of the Church of God has died out that raises that pessimistic cry and says the Church is losing its hold upon the masses? No, no, the Church of God, bought with his own precious blood, will never lose its hold, will go on more and more. It has never meant as much to the world as it means to-day. It will mean more to-morrow than to-day, since God is God and he stands for and is back of his Church and will inspire it to go on as the great inspirational force and great active, militant power, not only in saving individual men and women, but until there is wrought out the great redemptive plan of Jesus Christ to take hold of every class of human society and present a redeemed and sanctified world in every relation. Think of Jesus—that is, think of the price that was paid when God gave his only-begotten Son to suffer and die for a world's redemption and a world's perfection. I believe that the

Church of God and that our Methodism are not fully alive to and occupying the field as it is before us; that we are too often and too generally content, on the one hand, simply with a mere emotional revivalism, seeking to bring an individual soul to an experience of religion, and then absolutely letting him alone from that time on to work out with fear and trembling his own salvation; or, on the other hand, in a self-centered religious life—measuring our efficiency and standing by our pastors and by our Conferences and glorying in our reports as we tell of the magnificent church buildings, as we tell of the large amount of money raised to pay the very best choir and have the most eloquent preacher of the city or piled up in magnificent ways, things that we are spending absolutely on our own miserable selves. And so we justify—as we take an attitude merely of an inspirational force, as too often we are content to be inspirational rather than practical, as we fail to enter as an active, militant force and get down into the life of the masses, into the life of the industrial masses especially—and give color to the statements that are made that the Young Men's Christian Association and all sorts of brotherhoods are doing more real good than the Churches; I say we give color to the criticism that those organizations are doing more of the work of a good Samaritan than the Church, though it is the Church of God that has inspired every virtue and grace that exists in any lodge on the face of the earth. But at the same time, while it is the Church that has inspired these forces, if we simply say we will be an inspirational force and will do nothing ourselves with these problems and questions lest we should offend capital on the one hand or labor on the other, but will take a neutral position and stand aloof in relation to these needs, we give color to the idea that these lodges and outside forces of one sort or other are doing more of the real work of the good Samaritan than the Church of God is doing.

And we also give color to the idea that religion is a sort of supersentimental matter, chiefly of an emotional character, for women and children, and that strong, red-blooded men have very little to do with it; the idea too often that religion isn't a thing that calls for the grandest things that belong to a man and that a man can give; that, after all, it is just simply a preparation for the other world rather than for this world. Because of

that fact or of these facts and these ideas, there exists a chasm—I do not say that it is already wider than it once was, but it has always except at intervals here and there existed—between the Church of God and the industrial classes of our land.

And, really, there are places where the chasm is widening. I heard Mr. Stelzle himself make the statement that he had heard the name of Jesus Christ cheered in an audience of industrial workers, but that when the name of the Church was mentioned he heard that name hissed.

With our growing civilization and the conditions so rapidly changing in our land, the introduction of new machinery and the discarding of old machinery and methods, and the bringing on of a new kind of work, men being thrown out of employment and wages not keeping up with the high cost of living—all that applies to the wage-earning class and the unrest and dissatisfaction of that class—if the Church of God and our Methodism to-day fail to get down along with these industrial classes and make them feel and know that the Church is their friend and in sympathy with them in their struggles, that chasm will grow wider and wider and wider. And if we fail to recognize the fact that these economic questions are always at heart religious questions, and therefore questions for the Church of God, if we stand by upon neutral ground for fear we may offend capital on the one hand and labor on the other, ninety-nine times out of one hundred public opinion allies us with the capitalist.

I shall not have time this afternoon to talk to you specifically about what is embraced in my field. Probably I should not classify these topics just as Mr. Stelzle or a specialist of his line would. I think of the industrial classes as really all that is best in our land and all that really constitutes the mission of Methodism. The phrase takes in, of course, the man who is working for wages under some employer or contractor. It takes in the mill hand and factory operative. It takes in all those that are in industrial lines of the railway service—that group of particular men in our cities, the street railways, as well as in the railways that go across our continent. It takes in not only these, but the army of our young women in the factories and the mills, as I conceive it, and also in the stores and offices. A pastor of one of the Churches in Columbia last year told of what a young lady, coming from an-

other city to Columbia, said to him: "O, you have done here wonderful things through your Y. M. C. A. for your boys and young men; but there isn't anything here in the city of Columbia for girls who, like me, come here to join the army of industrial workers." More than that, it takes in the tenant farmer of the rural communities. I would my theme this afternoon was simply of the tenant, the industrial life of the rural land! That is far larger than any of us begin to conceive. You had it opened for you in a measure by Dr. Bishop this morning. He spoke to you of it only as it is in Texas, probably. You should know it as it is in South Carolina, Georgia, Mississippi, and Alabama; for it is a call, and a call that is very large.

If the Church fails to make these people in all these industrial classes feel that it is in sympathy with them in their problems, if the Church fails to provide for these boys and girls as they come into the city, if the Church fails to help that man who is supplanted by better machinery so that he is compelled to work for a lower wage, if he feels that the Church of God doesn't care, what will they think of it? If, on the other hand, the Church of God does care enough to be carrying on night schools and industrial schools and trade schools so that his child may be better equipped to take his place as a skilled worker in the industrial world, you have got your hold on that man, you have prepared your way to lay hold of him.

As I see it, we are in great danger to-day—the Methodist Church I speak of now. Our Methodism is in great danger to-day of making exactly the same mistake that the Church of England made, so far as the consequences are concerned and the spirit of it is concerned, when the Church of England failed to recognize the power and fall in with the movement called Methodism. In some quarters of leadership utterances from men whom I admire and whom I love, whom I believe to be among the greatest of our land, have been made that all but paralyze me as I think of the effect of those utterances, sneering at and criticizing the work of the organizations inspired by the Church, that are doing the Church's work—sneering at and criticizing the organized movements for helping the suffering classes, the masses of these industrial workers. They are doing the Church's work and in harmony with us, or would be if we would allow them to be in

harmony with us. But some say: "Why are you doing these things, simply carrying a little bread or clothes to every prodigal in the country, when you ought to be preaching the gospel to him and bringing the prodigal home by saving his soul?"

As I see these organized movements, they are simply catching up and organizing just what Jesus Christ did when he wrought his wondrous miracles for the blind, deaf, dumb, and suffering; organizing the lines of activity of the good Samaritan, as Jesus Christ would have us do; organizing work that he himself did but did not organize, as he did not even organize the Church while he was here in this world.

And the question for the Church of God to-day is not merely the call to carry bread or even to bring back home the prodigal from a far country. The problem is to provide that there shall be no far country in the wide, wide world where your sons and daughters or mine may go, and the mission of the Church of God to-day along the line of the social program of Jesus is that there shall be no thieves on the road to Jericho and no need, therefore, for the work of the Samaritan. And instead of looking with sneers upon movements of that sort, the Church and our Methodism needs with open hands and open hearts to welcome every force that is born of the Spirit of Jesus Christ, that atheism and other powers of that sort shall not take hold of it and supersede us in it, and to lay hold of the influences that we have inspired, co-operate with them, and lead them if we may.

We need to recognize the truth of the eleventh commandment: "A new commandment give I unto you, that ye love one another; even as I have loved you." If you analyze the life of Jesus Christ, one statement sums it all up: The life of Jesus Christ was a life of service, an active, militant service. He said: "I came not to be ministered unto, but to minister." He came to give his life a ransom for others. We must awake to the fact that that is the mission of the Church of God, and in the performance of that mission it must lay hold of every force.

There are lines of activity I must necessarily touch very briefly upon. We must apply as well as teach the ethical questions. We may have disputes about whether or not we should take an active hand in politics and all that, but there can be no dispute as to teaching brotherhood and practicing religion. And if we would



teach brotherhood and practice religion, we must get up into the mountain yonder along with the mountaineer; we must get down there in the valley along with the Southern lowlander; we must get down yonder along with the carmen and out yonder along with the bridge builders; we must get out yonder under the June and July sun along with the plow hands. In other words, we must send men, as Dr. Bishop said this morning, into lines of service of that sort who are qualified for it, men who do not look at it as any infliction upon them. A man said to me not so many days ago that he had been very much hurt in his appointment in being sent down into a backwoods country. He is my pastor now, and I said to him: "You have the opportunity of your life." I have begged my Church to let me go there and do it, and I esteem it the highest honor and the greatest privilege to go among those people and work for them and preach to them and work with them, teaching a doctrine of helpfulness and development, trying to do for the lowlander in some measure what is being done for the highlander in so many places. I simply ask the Church to let me do it, and then not to let me feel in any sense that I am on the outside.

For work such as is down there, to go down yonder among the mill people, such as you find around the industrial institutions established in Spartanburg and other towns, we need our young men in the prime of their lives, with all the future before them. And don't let them feel that they are on the outside, that you have pushed them off; but take them to your heart and into your councils and change your policies for the mountaineer, for the lowlander, for the mill village, for the factory operative, and for the miner. Then this thought more: Take up the idea of trade schools, of industrial schools located in different communities, adapted to the particular needs of the rural community there, laying hold of all that can be laid hold of to make the rural life all that it can be, for it can be made a long, long way better than the city life. They ask me sometimes how in the world I could make up my mind, after spending my life largely in our cities, to go down there in the woods to spend the remainder of it. I tell them I have heard my feet crack on city pavements as much as I want to. There is something in the country life. I know the city life and know what it is worth. I know what the

city life has to offer in comparison with what country life has as its basis. Let us lay hold of it.

The greatest need I know of is to get men down there in all these places that are in harmony with the situation. When you go down there, don't get apart in the town, but put your parsonage out there and help along the people and do your work among the people and live in their midst. Don't see only the model villages; see the others. But I emphasize the fact of the need of the trade school and the industrial school in each community fitted to the needs there. Be sure of one thing: there are forces that will help in this work. The United States government will help institutions such as the industrial school. The common school will lay hold of it and be glad to welcome institutions of that sort in their midst.

Wherever the Church cannot build institutions of that sort, let it at least be understood that we inspired it. Let them feel and know that the Church is in sympathy and coöperating with it and doing all it can with open hand and heart for a movement of that sort. Plan for the intellectual, plan for the physical, plan for the industrial, plan for the social life of the peoples of those industrial classes in all lands. Welcome, do not fight, organizations that are inspired by the Spirit of Christ. Coöperate with the Churches in community effort and community work. Instead of a wider and growing chasm, we will close the breach and we will hasten the coming of the kingdom of our Lord and the realization of that time when Jesus shall indeed reign supreme, when this our great country shall truly be God's country and we shall be that happy people whose God is the Lord.

## THE EVANGELISTIC RESPONSIBILITY OF METHODISM.

BY REV. GEORGE R. STUART.

I SAW a sentence from a little boy's letter a short time ago that read this way: "You know Bill's neck; he fell in the creek up to it." I have been thinking as these great speeches were piled up about you how you must be immersed in thought and how hard it would be to add anything to what has been said. I think last night was one of the proudest moments of my life as I looked out upon that great audience in this great auditorium and meditated upon this delightful scene in the lap of the mountains and watched the movement of the meeting, and I whispered to my own soul: "God is in it."

I do not think it was accidental that the first sermon preached on these grounds and in this tabernacle was preached on prayer. I do not think it was accidental that the bishop who led the opening service should have taken the light and salt paragraph of the Sermon on the Mount, "Ye are the salt of the earth. . . . Ye are the light of the world"—the earth, the world, the little ball we live on. Salt is not an antiseptic; it is an aseptic. Salt does not save the lost; it saves the saved.

When a child is born into a Methodist home, there ought to be first of all salt enough in that home to save that child. The gospel in the cradle is not an accidental thing nor a theory. Light does not create life; God is the author of life. But light urges life forth. So when you put that great paragraph together, it means, "Ye are the salvation of the world"; and when you take the thought that follows it and put it with it, it means that this must be done by prayer.

I would not arrogate to the Methodist Church the whole field. Sometimes I think we are a little too proud on these occasions of our great Church and its history, but I want to tell you that the responsibility of Methodism lies in her history. It was born in a revival and has come down through the ages in a revival. A man met a gentleman some time ago and inquired into his Church relations. He said: "Do you belong to the gown and

ritualistic crowd?" He said: "No, sir, I'm not an Episcopalian." He said: "You belong to that educated and cultured crowd, don't you?" He said: "No, sir, I am not a Presbyterian." He said: "You belong to that exclusive crowd, don't you?" He said: "No, sir, I am not a Baptist." "Well," he said, "you must be a shouting Methodist." The great fundamental doctrines of our Church are repentance, conscious salvation, and the witness of the Spirit, the last of which has followed our Church down through the ages and been emphasized by it as no other denomination has emphasized it, and has given us a history of evangelistic message to the world.

Our polity brings us under great responsibility. By our very organization we have the greatest training school in the world. The bishop has his college of presiding elders; the presiding elder has his college of pastors; the pastor has his college of local preachers and exhorters. What an opportunity to teach! What an opportunity to help, to equip! I heard a presiding elder say some time ago: "I have got a mighty fine young preacher in my district. I have just got to trim a few rough edges off of him and take him in my room and train him a little and he will be a great man." How often has a bishop taken a man into his room and into his confidence and led him out of faults and errors into a straight path! What a marvelous thing it is to have a counseling bishop and presiding elder and a counseling preacher!

One great difficulty of our Church is, we haven't utilized our forces. When a man steps aside the proposition isn't to jump on him and run him out. The proposition is to take him and bring him closer in. Two of the great doctrines of our Church, or a great doctrine and a great movement in our Church, have suffered a great deal because they haven't had proper care. The great doctrine of holiness is one of the fundamentals of our Church. A man that doesn't believe in holiness hasn't read the Bible, hasn't even read the outside of it; it has "Holy Bible" on the outside. But because of the fact that a few of our number have emphasized in certain ways this great doctrine, to mention sanctification now is to put the congregation on the *qui vive* and to raise the question whether or not we are running into extreme measures. O that God Almighty would lead us into the great

doctrine of sanctification—set apart, baptized unto holiness! That is what our Church needs.

The evangelistic movement has become almost odious. In order that my talk to-day may not be parried by prejudice, I want to say that I am a pastor. If there is any man in the world that needs the offices of our great Church in its organization, its administrative board of the bishop and the presiding elder and the pastor, it is the evangelist. We may talk about the gift of the Holy Ghost and we may talk about men preaching with the power of the Holy Spirit. I wouldn't minimize that; but God Almighty has as certainly endowed men with individuality as he has given them the Holy Ghost. God has sent to this world teachers and pastors and evangelists. An evangelist is an enthusiast, and an enthusiast is always a dangerous fellow. When I see a forty horse power automobile coming down the road with a full throttle on it, I want some fellow to hold the wheel. A natural evangelist is an enthusiast, and his enthusiasm needs to be held in control and manipulated and handled. An evangelist is an imaginative fellow. He preaches in parables and pictures. The Saviour preached that way. I do not think of any fellow scarcely who is in greater danger than the man that preaches thus. A woman came to me some time ago and said: "My boy tells stories; I want to know what to do with him." I said: "How old is he?" She said: "About eleven years old." I said: "Well, he will be one of three things: a poet, an orator, or a preacher." The fact that that boy spun yarns was evidence of the fact that he had an imaginative mind, and he needed to be curbed and held and trained into the great lines of truth. A natural-born evangelist—and they are born—is a unique character, and uniqueness is always dangerous. An evangelist is naturally a bold man, and boldness is always dangerous. If the great natural-born evangelists of our Church were through the bishop and presiding elder and pastor brought into this training college of ours and brought to a standard and made the most of, we could set this world afire with Methodism; but instead we choke them off and horn them off and split the forces of God.

We have got noted pastors, far-famed pastors; and noted bishops, far-famed bishops; and evangelists, far-famed evangelists. But what is the sin of being far-famed in any branch of

Church work? If we went around and picked at every word of every pastor in the Methodist Church and emphasized it through our press and on the platform, we would tear the very power from our Church. What we want to do is to utilize our forces. If I wanted in my church at Knoxville, Tenn., of which I am pastor a great sermon, a sermon that would teach the great fundamental principles, that would inspire my audience, that would be a masterful influence over my audience, I would select one of the great bishops of my own Church; and as he carried them through great lines of thought and lifted them into great fields, I would say: "Amen. Glory to God for such preaching!" But if I wanted to run a two weeks' revival, he would be the last fellow I would send for. And when I say that, I do not minimize the power of that great man. I locate him in the field that God Almighty put him in, and I stand by him in that field and say, "God bless you!" And he ought to stand by every evangelistic pastor and every evangelistic local preacher or every evangelistic layman and say: "God bless you! God put you there; go to it; I am with you."

Bishop Pierce in the great camp meetings of the Church swayed men and called them to the altar. God does sometimes combine a bishop and an evangelist. But as a rule our bishops are elected for their level heads, their thoughtfulness, their administrative ability, their great, steady character, all of which must be somewhat surrendered when you enter the evangelistic work. The hardest thing a bishop ever tried to do was to sustain his character as a bishop and run a revival!

These great, masterful sermons that pull on men's brains and pull on men's thought are not the sermons that arouse men and women to immediate action. I don't minify our great men; I bless the bishops, the educators, teachers and evangelists, our pastors or local preachers. It has gone around the Churches lately—every Church, I think, in the whole organization—to boast: "We have had a great revival and no professional evangelist." I guess it was a "professional pastor." What is the difference between a professional pastor and a professional evangelist, I would like to know?

Now I am not settling the faults of the evangelists; I have mine. But for sixteen years there were home relations. God put in my home and in my arms some precious old people that couldn't be



moved around in the Methodist itinerancy, and on my knees I got my message from God, "Stay with your old folks"; and I had to go into secularity or preach the gospel as an evangelist. What should I do? I went to the work, and through all the twenty years of criticism of the Church press you never saw one line from my pen in answer to it. I bore it all with dignity and equanimity.

Brethren, our very organization of bishops, presiding elders, and pastors makes it possible for us to train our evangelists. Years ago, when I was a pastor in Chattanooga, one of my exhorters came to me and said: "I want to go into the evangelistic field." I said: "All right; we will develop a line of study, and we will study for six months and see how we get along." I took that man and helped him with prayer and reading and instruction, and at the end of that time I said: "Now you are ready to hold a few prayer meetings. If you are ready to do little things, then we will see about larger things." Most people go around and want to get into big offices, when they would rattle around in a little one like a bean in a bucket. If you do that which is before you, God will open the door. And if the bishops and presiding elders and pastors had been doing what they should toward properly training and guiding our erratic evangelists, we might have saved them to the Church and to the world for greater usefulness.

The power of our Church is in our customs. Do you know it is mighty hard to run against custom? I wouldn't say anything against a sister Church, but the Episcopalian people tried to run a revival in an opera house at Knoxville this year. And it is hard to get down around the altar anywhere with a gown on. The customs of the Church sometimes fix its work, and you know the Methodist Church has had revival customs from the beginning. One of them is its extemporaneous preaching. Don't get the idea that I say a man ought not to study and prepare for preaching; that is all right; I believe in it. I believe a man can ordinarily do better by thorough preparation; but there are times, I think, when a man, with all his thought and study and preparation and writing, ought to throw himself into the hands of the Holy Spirit in a great revival and let God lead him. Some time ago at Cartersville Sam Jones had a great preacher to come there

and preach, and he read a manuscript. Two of the old fellows went away, and one said: "What did you think of that there letter from Cincinnati?"

I believe that if every pastor, every local preacher, and every bishop will go back over his life and find when at the conclusion of a sermon he had one hundred penitents at the altar, he will remember it was at a time when from his knees he placed himself in the hands of the Holy Ghost and didn't commit himself absolutely to any manuscript. I say, that is a Methodist custom.

Another Methodist custom is the mourners' bench, and I pray God we may never let it go. Through sixteen years with my co-worker, Sam Jones, a great man in so many ways, I say over and over again as I review the past, Would to God we had made more of the mourners' bench! John Wesley originated that down there in Georgia, and has put into the hands of the Methodist Church a great means for the salvation of souls. It is our customary way of doing it. I have seen men and women kneel at the altar of the mourners' bench and come up shouting; and I have followed their history, and they generally stick. It is a great custom in our Church.

And then we have the great custom of singing. Outside of the negroes, we beat the world in singing the old-fashioned songs. Do you know, I can get in the middle of a congregation and hear what they are singing and tell whether it is a Methodist congregation or not. There is an old-time ring about Methodist singing. It is the custom of the people to sing. "Let all the people sing." We have heard that ever since we can recollect. We are a great singing people, and I never saw a great revival without great singing.

And then it is in our history to testify. When we hold a meeting, and, whether we hold it by preaching or singing or anything else, get them up on their feet to testifying, and let some old mother in Israel get up with tears on her face and tell where God led her to Christ and saved her soul, I see some old sinner away back in the back of the congregation rub the tears off of his face. It is the testimony of God's children, and that is almost a specific custom of the Methodist Church.

And then we are shouting folks. I know there is a good deal of turning the cup up when it isn't full and letting it run over.

Do you know, I thank God for the fact that God taught me about shouting. I was reared a Presbyterian, and you know they don't shout unless they get mighty happy; and I didn't know anything about shouting. I went up in the mountains to preach, and they got happy around the mourners' bench and got to shouting. I spent a whole day praying to God Almighty to lead me out so that the shouting wouldn't bother me. I preached one day, and it was so easy to preach and I had so much to preach and I prayed with such fervency; and when I got ready I went out in the audience and pulled them down like ripe pears. I got everybody I touched when I went back in the audience, and there were many professions, and I just yelled, Presbyterian as I was: "Hallelujah! "Glory to God!" There are times when the Holy Spirit so fills these poor souls of ours that it is a luxury to shout the old-fashioned shout, "Hallelujah! Glory to God!" I heard of an old fellow preaching against shouting some time ago, and he hadn't had a shout in his church in a hundred years. You notice a fellow is always preaching against the thing he can't do.

I don't know how to talk half an hour. Gentlemen, our responsibility lies in our organization. Listen. Let us utilize all our forces, let us utilize our men and our women, let us utilize our social forces, let us utilize the Y. M. C. A. Somebody came to me some time ago representing the Y. M. C. A. and said: "Are you in sympathy with us?" I said: "Yes. I have got praise for everything good and a stick for everything bad. If you are doing good, that is all I want to know." Our social work (God bless it!) and our woman's work—I have stood by and led them on. God bless the Y. M. C. A. and the Y. W. C. A., our great Chautauquas and lecture movements, anything that will better man's condition and lead him back to God!

One of these little narrow-idea fellows came up to Christ and said: "You are not doing like we did." Did you ever think about how unceremonious Jesus Christ was—preaching sitting down, standing up and walking, as he reclined at the feast? He never dressed particularly for preaching occasions; he just preached anywhere they found him. There isn't any record that he changed his clothes much at all. I can't find where he did anything just alike twice. He would preach on a ship, in a house, at the table; he would preach down by the seaside or out in the wilderness.

There isn't a typical spot on old earth that Jesus Christ didn't hallow by his ministry. God sent his Son forth into the world to save the world. Let us quit talking about little technicalities and go to work to save the world. Begin an ecclesiastical school of developing and not decrying. Recognize the gift of your brother, whether it be as a pastor, as a teacher, or as an evangelist. Let us utilize our laymen and our local preachers and our ordained preachers and our bishops for all they are worth and each in his particular field; utilize our consecrated women, our boys and girls, our Christian young men in all possible fields; emphasize the work of the Holy Ghost, emphasize our dependence on prayer, and emphasize faith in the salvation unto the utmost.

I had a story to tell, but I haven't time. God bless you and give you a spirit of brotherly love and sympathy! and God help you to put up your old hatchet!



IV.  
FOREIGN MISSIONS.





## THE CRUCIAL HOUR OF MISSIONS IN NON-CHRISTIAN LANDS.

BY REV. W. F. OLDHAM, D.D.

**M**R. CHAIRMAN, I was born into the Methodist Church on the other side of the world, converted under the preaching of that man who came from the South, but was in our minds identified with the whole continent, William Taylor, the Virginian (I think he was before he went to California), and I have always known that I had many relatives in a part of America that I had not up to this time seen. This is my first visit into this part of the republic, and I am delighted to find so rich a treasure in lands around me and so large a family added to that which I already know. It is a fine thing to travel widely and find one's folks scattered far and wide beyond one's former ken.

I am to speak to you, however, concerning this: Bishop Murrah said to you several times—I merely repeat it—that you have positively come to a time of supreme crisis in the religious life of the great masses of the unevangelized peoples of this world.

Let me begin at once with China. Use your imagination, will you? I think the average churchgoer leaves his imagination at home, as though it was a kind of impious part of us and not to be taken to church. He thinks we should leave that to the pulpit, and Heaven knows the pulpit should avail itself of it more. Use your imagination; see China with about one-fourth of the human family and a fourth of the human family which has been held together through more centuries than has any other section of humanity. Bishop Murrah alluded to Greece and Egypt and Rome and what not. Before any of them were, China was. Where are they now? Excepting as they have made some contribution to humanity at large, and excepting as they are a memory, they have practically disappeared—Egypt, Greece, Rome, all of them. China, which was before them—China, great China—still is.

And this enormous section of the human family, bound together by ties that peculiarly separate them from others and unite them

to each other, have been kept through all these uncounted centuries; while no power has been able to make even a dent on the surface of the nation, no agitations from within, no hostile impacts from without have been able to impinge upon or dent the surface of that great people. China has four hundred and more millions of people, all reading the same language. I am perfectly aware that they are not all talking the same language. I myself have seen a missionary standing addressing three great blocks of Chinamen, talking in a language that only one part of them could understand at a time. But when he would hold up a piece of paper on which he had written the message for them, all of them could read and understand it, although they would vocalize what they saw under different sounds.

Here you have four hundred millions of people, all reading the same language, held together by some strange racial differentiation that at once separates them from others and holds them together. Through all this long period of history this enormous amalgam of humanity has held in one unbreakable lump. There has never been anything like it. And this China, up to a few decades ago at the farthest, was looked upon as positively immobile, as indurated and incrustated. People used to say: "Whatever you may do with the other nations, you can never change China." China—that is the very name for immovability. There was only one voice that questioned that, and that was the voice, my brethren, that you had very much better listen to when receiving reports from foreign lands—the voice of the missionary. I think you may say in general that the only man who really knows these foreign lands is the missionary, and there is a reason for that. He is the only man who has the opportunity to know. The ordinary diplomat generally reaches the land past middle age. If he acquires the language, he acquires only enough for the purposes of ordinary conversation. Your ordinary merchant goes there and simply skims over the surface of the land. He only knows the tongue necessary for the ordinary intercourse of commerce; that doesn't take but about four hundred words ordinarily.

There is one man whose business, when he goes to China, requires him to get down to the roots of the people's life, to understand the mind behind the language, and to learn the man behind that mind. That is your missionary. I think I understand why

the gift of tongues has been lost in the Church. What an unfortunate thing it would be if we turned our missionaries loose in foreign lands already equipped with the tongue of the people, speaking the languages of the people whose life they didn't know! Don't you know that all these long, laborious years when they are learning the language they are looking also into the people's minds and souls? If by some miracle they could speak the language without looking into the souls of the people, it would be a very destructive miracle.

As I say, these missionaries burrow down into the heart of that people; they are the only people you can trust really to know the conditions. They said that this China, so seemingly immobile, so seemingly stagnant, was, after all, being profoundly moved in that territory underneath the consciousness, in that subconscious territory—perhaps I ought to stop and apologize to the collegians; they are beginning to say now that there is no subconsciousness; but they will have something else to say six months from now, anyway—in that subconsciousness where every man, every community, and all life lives. They said to us: "Underneath the surface China is yeasting; China is strangely and deeply moved." And then it was three or four years ago that out of the city where I myself belong, Singapore, which enjoys the advantage of being halfway between India and China and reads both perhaps better than either reads itself, there went out a young man who dropped a dynamite bomb at the yamen in Canton, the capital city of the southernmost province of China. That bomb created immediate apprehension, immediate rioting in Canton; and when little spits of revolutionary flame began to appear everywhere, the breath of public opinion swept those little spits of flame into wider areas, caught each other, and swept the Yang-tze Valley. Meanwhile the agitation went into Northwest China and slowly spread onward until it was in the province of Chi-li, and Peking itself was involved, and all China, as the rulers everywhere were obliged to recognize; and the whole world saw that all China was aflame with revolution. And now, incredible as it appears to me in view of the vast areas and tremendous population involved, in an incredibly short space of time the revolution was accomplished with the least shedding of blood that was ever recorded, when you consider the factors I have already named. The Manchu

stepped down from the throne he had usurped for many hundred years, and not a single drop of Manchu royal blood had been shed. They were simply invited to step down from the throne and government, and the invitation was added that they should not even seek to flee, but that they should melt into the citizenship which had now taken charge.

Is there anything like it in all the history of mankind? And the ancient China, the Rip Van Winkle of the ages, that for centuries had been lying in that magnificent Sleepy Hollow, had waked up, sitting up rubbing the sleep out of those ancient eyes; and the amazing thing (Brethren, I am so glad that, though I am an Englishman by birth—that isn't true; I am seven-eighths Irish—I am to-day an American citizen. I tell you it makes a man feel "chesty" when he goes over this part of it) is that when that old China, sitting up rubbing the sleep out of the new-young eyes, was searching the entire horizon and saying, "Show me what is best, for I want what is best," presently with fine deliberation and fine discrimination that old-young land pointed its hand over thousands of miles of salt blue sea, pointed to the stars and stripes, and said: "There, that is what I want!"

The amazing thing of it was that this oldest of the peoples saw that the youngest of God's great experiments was to be the exemplar of the new day. And China—there is a certain touch of humor about it too. When Dr. Sun Yat Sen—you know that the first President of that new republic was a Christian—came to Shanghai to meet the delegates from the eighteen provinces (China consists essentially of eighteen provinces and certain outlying lands, which lands are being stolen from her while I am talking to you) and went to the assembly, they sat down. Use your imagination now. Here is the council table; here is the newly elected, the strong, heroic presence of the first President; here are the representatives of the eighteen provinces; and they said: "Now that we are about to consider the draft of a tentative constitution, laying down the lines of the constitution, let us get actually before us the instrument known as the Constitution of the United States." So they sent to every house in Shanghai, the consul general's and everybody's else. But the American is queer about the Constitution. We would all die for the Constitution, but not one in ten of you has ever read the Constitution. They

couldn't find in all Shanghai a copy of the Constitution, although there are several hundred Americans domiciled there. Finally one young lawyer said: "I don't happen to have the Constitution of the United States, but I have the constitution of my own State." Imagine now those great men of China, awaking out of the sleep of centuries, poring over the constitution of the State of Oklahoma, the most up-to-date thing that this most progressive land has yet given birth to! Out of it comes the present day, out of it comes the material for the lines of a stable government, and out of it comes that most amazing scene that we witnessed last month (or was it the month before? On the 27th of April, I believe) when the strong man who holds the rudder of that ship that is starting out into unknown seas sent word to all the world, asking the Christians everywhere to pray for the republic of China that is born. China stands before Christendom with outstretched hands, saying: "We don't quite know the way; pray to the Father of us all that the way may be made clear to our wistful, longing eyes."

Brethren, I stop and I ask the question: Where does all this come from? How this amazing movement? (Nothing is accidental, nothing happens.) Where came it from? My time is short. I simply touch what I think is the very heart of the answer. Many forces have been at play, many attritions China has been exposed to, and many of these have been contributory factors in the making over of China and the making of this new day; but I think I put my finger down on the chief factor of it all when I say that *what makes this new movement in China is contact with the ideas and ideals of the gospel of Jesus Christ.*

What is the greatest thing ever done for China? This, that you have picked your sons and daughters and sent them to that far land, and that, in company with representatives from many other Churches in many other lands, these men and women have burrowed into the heart of China. What is the best thing a missionary does when he goes into a land? It is this: He gathers around him the boys and girls or the men and women, as it may be; but I am fixing your mind particularly upon the boys and girls. He opens a little school and gathers a little class. What is he doing? Trying to teach them this and that. What is the noblest thing any teacher does? It is to pour into them the



greatest ideals, which are himself. The noblest thing done in any schoolroom by any teacher is the unconscious impartation of himself to his pupils.

What has been happening in China? Multiplied hundreds and thousands of these young people have caught the spirit and seen the ideals, have taken in the very souls of the men and women who have poured themselves out. And these have been the leaven in the midst of that great mass of yellow meal; these have been the leaven. You don't know how it feels to say to one's self: "I, too, have had a little to do with that."

I remember that the surgeon-general of the revolutionary army was a young man of my town who grew to manhood before he ever saw China. I remember that the President of the Student Federation, Mr. T. H. Lee, when he was a boy of ten, stumbled over the threshold of our home in Singapore. He studied and mastered there the A B C's of the English language. Later I led him along, and he afterwards came to the Ohio Wesleyan University, where I was a professor. He was baptized by that same man who is a leader of the Methodist Episcopal hosts in China, Bishop Bashford. He has become the President of the Student Federation of the Chinese Republic. He edits and very largely writes in the English tongue a paper that is scattered among the English-speaking students all through China, and he through his writings was no mean factor in the revolutions that preceded the republic. Boy after boy has come from my own hands as teacher; and though I have not myself lived in China, it has been my high joy and privilege to contribute from my young men to the makers of the new China. But that young fellow I was just speaking about is not only the Dean of Woosung College and President of the Student Federation, but he is also one of the main leaders of the female suffrage movement of the republic of China. I tell you when you get a little Chinaman started you don't know how far he will run. He has completely outrun his old teacher, for the teacher sits in a land of some doubt; but the boy has escaped into a clear vision in the matter of the Chinese woman's fitness for public affairs.

My friends, Dr. Sun Yat Sen visited Peking; you remember it. They sent me several papers from China containing the accounts of how all Peking poured in to do that man honor.

Finally there came a Christian reception given to Dr. Sun Yat Sen by the missionaries of Peking, and thousands packed into the building, not only the Christians, but all their friends, to do honor to the foremost Christian citizen of that republic. After the others had said this and that and the other thing and he arose to make his response, after making his salutations, he said: "When you say that I have had much to do with the opening of the movement that has ended in this establishment of the republic, when you attribute to me something of leadership in the earlier day, I cannot deny that you speak with some measure of truth. But where did I get the flaming passion and the fixed purpose behind the passion, where did I get it?" With that exquisite politeness that characterizes a well-trained Oriental—and in passing I may say we have some things to learn ourselves—he turned to where the missionaries were banded together and said: "You inquire where I acquired the purpose and passion that is in me? It was the missionaries that put all that into me." When I read that I remembered how a few months before I had shaken hands sorrowfully with dear Dr. Hagar, of the American Board, and he said to me as we parted at Los Angeles: "Oldham, I am broken. I may never be able to get back to China, but one thing I will always remember with profound gratitude and exaltation of spirit—with that right hand I baptized Sun Yat Sen." I remember when Dr. Sun Yat Sen went as a student to the medical university at Hongkong and old Dr. Cantlie, the Scotchman, got hold of him. Hagar shaped him first and Cantlie afterwards; an American laying the foundation first and a Scotchman putting in the cement in order to make irrefragable the work already done. I said: "Glory to God for these men of various nationalities who go to strange lands and make men, who in their turn make civilization!"

My friends, look at it a minute. Here is China, such a China as I have been attempting rapidly to describe to you; and China looks to you and to the rest of Christendom and says: "Show us what is best." God Almighty, have mercy upon us for a poor little unworthy folk if under such a magnificent challenge as that, with one-fourth of the human race looking our way saying, "Show us what is best," the Church should lack the vigor, the passion, the sacrifice to answer, "O China, you have learned much, but

if you want to know what is best, Jesus Christ is best!" Hear me! If the Church should fail at this time to lift up on high the cross and our Saviour set forth on that cross as crucified for the redemption of man and the making of nations—if the Christian Church should fail to respond to China's invitation in the hour of her felt need, God have mercy upon the Christian Church!

Brethren, I have been sitting here, and you don't know how an old missionary's heart warms to hear these great stories of wonderful things accomplished. And then I looked at China there and said, "This chart, my brethren, in the south of this land, there is what you are talking about doing—the Shanghai Memorial Church, and so on." And I added up this and that set out on the chart. What you are proposing to do inspires me. I don't know; I am not in the secret of the council; I am only a visitor, visiting among my relatives. They are asking, I find, for about \$100,000. I declare to you that the man who looks at China as she is now and hesitates for one second about whether to do anything in answer to the appeal for the great work there is a man who has not grown up to the measure of the day in which it has pleased God to let him be born.

I want to leave China now and go to India. That is the heart of the Orient, the real lotus-eating land, where life is a dream—that is India. And India, I say to you, though she is not so stirred up politically and otherwise, is nevertheless, in my humble judgment, more profoundly moved in the religious heart of her than any of them. Don't you know that India has a positive genius for religion? To other people religion may be a matter of Sundays and prayer books and certain set ordinances; but to India religion is the very breath of her nostrils. It is the very life of her life—gods, gods, gods everywhere, 300,000,000 gods, very nearly a god apiece. And India rises early in the morning and sleeps late at night, and in the whole interval between early morning and late at night there is no single act of life that is not under religious prescription. Win India, and you have won the heart of the Orient. But I touch it merely because, to my very deep regret, this particular section of my beloved Methodism has no missions there. I merely flash it and go by. I say to you, India is profoundly moved. The Indian unrest has become a kind of newspaper paragraph heading in these days. What is the secret

of it? Not the presence of the English. That may be to a certain section of India, but the great mass of India at the base of the social structure is vastly better off for England's presence. Until the people shall learn something of the meaning of human rights, it is useless to talk about a fair government under the Brahmanical system. Don't you know this, that ecclesiasticism has perfected in India the most tremendously cemented structure that has ever been erected? It is built this way—like my two hands, a pyramid. The caste system means that the great mass of the people are down where my elbows are; the priest is at the top. (Whenever the priest builds the pyramid, you will always know where to find him. He built the pyramid for that; that is the purpose for which it is built.) And with a religious-minded people like those you can see what a fine instrument of oppression has been religiously built, guarding these twenty millions that are at the top against the two hundred and forty millions that are at the bottom, the remainder being Mohammedan.

India is at unrest. Why? Why is the pyramid that has been cemented during the centuries beginning to disintegrate? What is this wave of attack upon the old system? It is the ideas of democracy, which are the social interpretation of Christianity. You can't bring Christianity anywhere without bringing democracy with it. (That is largely true, even in the White House!) Why comes this attacking wave? What is the voice of the sea of waters as they attack this ancient pyramid? This Christianity says to the low-caste man of India: "Come out, brother, come out. Why should you endure a social system that makes you remain a mudsill through the centuries?" And a few come out under the earnest invitation, and when they come out their children go to school, take on training, and acquire manhood. You can't become a Christian without that. Christ is a great breeder of men. So the children began to stand up on the earth and say: "We insist on being allowed to find a place on the earth for our feet and to find our place in the sun." And so those that are coming out are calling to others to come out. They are calling to their fellows: "Come out; there is room here. Come out where you will find the earth under your feet and the sky over your head and a great God that fills the earth and sky."

Brethren, the greatest words that were ever spoken for so-

ciety-building since the world began were spoken by that great Democrat of the ages who said: "When you pray, say, 'Our Father.'" This poor fellow comes out there and sees the great God, not a terrifying presence, but a loving heart that broods in tenderness over him. "Am I also included in the citizenship of the skies?" he asks. "Is God my Father?" Then he says, "Our Father," which must take in all the rest of us. So he calls to his brother: "Come out, man, come out, and find the blue sky over your head and solid earth under your feet and the loving heart of God over us all." I say to you, the most tremendous religious appeal that is going on in all the masses of humanity to-day is the appeal of the great Father God to the heart of the oppressed millions who through the centuries have been jammed into the mud under the oppressions of ecclesiasticism. The deliverance draws nigh. It isn't Britain, it is Christ that is disturbing India. And, please God, the Indian unrest shall never cease until the whole accursed pyramid is broken down.

I go immediately to Africa—poor, bleeding Africa. You remember how a European cynic said: "Europe was engaged in the eighteenth century in stealing Africans from Africa. Then in the nineteenth century they were engaged in stealing Africa from the Africans." And they have made a clean job of it. There is nothing left except certain unexplored parts of the Sahara, and even that is hinterland for somebody. And what is the purpose of God in it all—all the crimes and follies, the pain and injustice, and the rest of it? Behind all these things we see, my brethren, the great God, the loving heart, the Father caring for the children. Behind all this is what? The beginnings of an open way for the gospel from any coast, north or south, east or west, all converging into the heart of Africa.

And in these recent days there is great trembling of the heart of Islam, which has disputed Northern Africa at least with Christianity. There is great searching of heart and quickening of spirit. Don't you know that Islam has always said: "Let the God of battles be the arbiter of the truth; let the sword determine where God's truth lies"? The sword has been determining; you know what has been happening; you know how Islam at this moment is more surely disturbed than at any time since Mohammed died. And Africa's great opportunity is now, right now. When Islam

hesitates, let Christianity advance. When the later prophet stumbles, let the true prophet go forward.

I cease. I will not touch the Farther East lands. I say this: My brothers and sisters, in the name of the great God who is the Father of all men, in the name of that great Christ who upon the cross has tasted death for all men, in the name of these uncounted millions who have not yet had their chance, may the Church of God awake to the unparalleled opportunity! We are at the early dawn of the greatest day that God ever brought to man. God help us that we may be big enough to understand our day and execute its high tasks!



## THE TURNING OF THE NATIONS.

BY MR. W. T. ELLIS.

ANY one who occasionally speaks, especially if he be not a professional speaker, is at times deeply impressed with the futility of human speech. He feels that hours come when the congregation should be dismissed. After the searching address of Dr. Smith to-night, it seems futile for one to add to it.

I could imagine John Wesley here to-night looking out almost with envy upon the opportunity that lies before men to-day. Do you realize that you are meeting to-night at the end of a decade that is bigger than any century the world has ever known except the century that gave the world its Saviour? Do you realize that in this decade more of transformation, more of fundamental change, more that affects human life, that affects human history has taken place than in many of the millenniums that have gone before? Think of it. Our Lord said (sometimes the words of Jesus almost sounded sarcastic and with a touch of irony) to the wise leaders of his time, and he said it in rebuke: "Can ye not discern the signs of the times?" Do you not understand, my brothers, that in this decade, in the ten years you have already seen, we have mastered the whole earth, we have discovered the north pole, we have mapped a very considerable portion of the earth's surface? You can't say to your sons as your fathers said to you and as you used to dream as you read books of adventure: "My son, perhaps you will be a Christopher Columbus." There is no room on earth for another Christopher Columbus. We have mastered the earth; beyond that, we have bound the whole earth together with the brotherly ties of the railway. Old highways of history are now great bonds of steel brotherhood. You will soon be able to go all the way from Berlin to Bagdad with only one change of cars, and from Cairo to the Cape. We are bringing the world together in a way that was never dreamed of. More than that, we have annihilated space and distance by the wireless telegraph. We have bound the whole world together by modern science, invented in the last ten years. You heard an allusion to-day from Bishop Hendrix to the siege of Peking and how we

wondered whether the missionaries lived or had been slain. That was only a dozen years ago. For months recently the city of Adrianople was besieged as Peking was not besieged, and yet the whole world could communicate with Adrianople at any time. Adrianople was in hourly communication with the capital, Constantinople. We have destroyed the old isolations; we have bound the world into such unity as never was before. We have not only explored and mastered the earth's surface, have not only girdled it with steel rails and with electric currents, but we have set our ships sailing under the great waters and flying over the clouds. We have mastered space, the earth, the water, and the air. Verily it might be said of us, as the old scripture said and as you may find written above the façade of the Washington railway station: "Thou hast put all things under His feet." For all this is God's doing and for God's purpose.

Not only that, not only have the last ten years given us a new mastery over the earth, but we have searched into the secrets of the earth. There are men in this presence to-night who ten years ago were teaching the child that the atom was the smallest particle of matter. Ten years ago science was very sure of certain things; science is not so sure now; science is walking softly to-night. These same teachers are telling the boys and girls that the electron is the smallest particle yet discovered, and they don't know what may happen in the future. Within ten years we have discovered radium, which has unleashed a new universe of science, a world absolutely unsuspected before. Within ten years the British scientists have discovered the transmutation of matter. The old dream of the transmutation of baser metals into gold is very near to being realized. Within a little more than ten years they have invented the x-ray, which enables you to see through a solid substance. Within ten years we have come to write history not only with our pens and our crayon, but your children's children will look at the features of Woodrow Wilson and hear his voice as he read that wonderful inaugural address. We have called the phonograph and moving picture into the historian's service.

Even all that I have told you is less significant, all within the decade, than what I now point out. "Can ye not discern the signs of the times?" Can you catch at what I am driving? All that has

been accomplished within the past ten years of mastery and emancipation has made for human service and divine dominion. Within the past ten years the oldest institution on earth has been broken and banished from the earth; that is the divine right of the king. Long before Abraham the king was supreme. People lived for the king. Society was cut off into classes, and men were born without hope of rising above the class into which they were born. Through all the thousands of years since the king has been supreme autocracy has existed until recent years. But, lo! this decade has seen the ending of the last form of absolutism on the face of the earth. Even Russia has a form of constitutional government. The Sultan of Turkey in his absolute rule has gone crashing to the ground. China has become a republic. The king is dead; long live the people!

Within ten years democracy has come to its own over the whole earth. You heard from Bishop Oldham here, in that wonderful story of his, how the poor pariah and outcast in India, whose shadow polluted the Brahman and who had to walk out of the sun when a Brahman was near, lest his shadow should fall upon him, has lifted up his head; that he has become a man, that he has found or is finding his power, that he stands in the sun a freeman, the equal of all men. Wondrous changes are coming to pass over the earth all within ten years, and you have come to live in that time when old things have passed away and all things have become new. Do you realize what it means? It means that we have entered with God into the day of universal dominion. The man who has not in this decade a world mind cannot justify himself before the bar of public opinion.

I remember the first Chinese that came to my home town, a suburb of Philadelphia, when I was a boy. I called him a Chinaman; I didn't know any better; I followed him around the street and peered into the windows of his laundry. We boys cried things after him for a safe distance; we would have liked to tug at that pigtail. To-day when my boys say their prayers at night I often hear them, and it is an experience to hear those boys pray for everything on earth, the black cat, a baseball game, daddy's work, and all sorts of things; but I have never failed to hear them pray, as I know they prayed to-night, for the children in foreign lands. Our children have become inheritors of a world-

ism that passes our comprehension and that of our fathers. We have entered into a new day.

Now I come to my theme, and I say that in this prepared time, in this prepared place there arises a prepared people with a prepared message. The most astounding fact on the world's social and political horizon to-day is the ascendancy of Jesus Christ. I have traveled a bit. I have gone over all the ruins of Nineveh, have stood on Nebuchadnezzar's palace in Babylon, and in the very ruins of all the great cities of Mesopotamia, in Egypt, in the Acropolis at Athens, and in the Forum in Rome. I have seen most of the great cities of antiquity, the scenes of great dominion; but after studying on the ground the world enterprise of Persia, Babylonia, Assyria, Macedonia, Rome, Great Britain, I am prepared to say to you to-night that there never has been in all the history of time any such imperial power exerted over the human race as America wields to-day.

I could tell you the story. I have heard it in the Sublime Porte in Constantinople, in Athens, in Peking; I have heard it in the palaces of viceroys and governors and among all sorts and conditions of men in different countries. It came to me with sweetness always; I never grew tired of the telling as official after official said to me: "We want American ways, we want American trade, we want American teachers, we want America's friendship; for America is the big brother among the nations." I could go with you over the nations. Somehow, foolishly and blindly, our face has been turned from Japan of late. (I hope you are going to get the opportunity to hear from Miss Gaines, who sits here to-night, when I might better be sitting here listening to her.) We are forgetting that the genesis of Japan's new life—yea, and the genius of Japan's new life—came from America; and in spite of affronts and rebuffs and insults, Japan has stood fast as America's friend. I could tell you to-night of China. I am afraid to start. Just something that Bishop Oldham said yesterday to Mr. White and me: In Singapore on the 2d of last April, when they met to celebrate that wonderful day of prayer, the Chinese official in Singapore called the consul general went to an American church, and in the American church publicly said (knowing the British papers would print it in the morn-

ing in Singapore, as Singapore is a British crown possession) that America is the best friend China has among the nations.

I could tell you long stories about India and this unrest you heard of from Bishop Oldham this morning. Bishop McDowell said to some of us the other day that after he had spoken thirteen times to students in China at one place they said to him: "There are only two white men here besides you. [They were two Y. M. C. A. secretaries.] We want you to make another address; we want you to talk to us about George Washington and Abraham Lincoln." The spell that America has cast upon the Old World is beyond your belief. You can't go anywhere on earth that you won't find the spell of America.

I went down to Bagdad, and I talked to the rabbi about the lost ten tribes that never were lost—the whole twelve of them are still down in the Mesopotamia Valley. The head of orthodox Judaism is down in Bagdad; and after I satisfied myself that the lost ten tribes were still safe and sound, I got to talking with a grand rabbi of Bagdad about Zionism, the return of the Jews to Palestine. He said: "No, I don't believe in the return of the Jews to Palestine; the promised land of to-day is America." That is correct. Do you know that the sons and daughters of the Jewish Zionists in Palestine are leaving there to go to America?

I went to Nazareth, and I sought out a carpenter shop, one of the old-fashioned carpenter shops; not a new carpenter shop with a bench where they make windows and chairs and tables and so on, but one of the old kind where you sit down on the floor, where the old carpenter holds the board with his feet—the same kind of old shop, the same kind of tools that Jesus used when he made his yokes and wooden plow, and exactly as Jesus used them. And as I sat beside that carpenter and watched him work I realized that the journeyman Carpenter who said, "My yoke is easy," knew how to make an easy yoke. I wanted to talk to that carpenter there about that other Carpenter in Nazareth; I couldn't do it because he wanted to talk to me about the chances of a carpenter in America.

I went down to Bethlehem and found it in the midst of an economic crisis because the young men and women and skilled artisans of Bethlehem are all coming to the United States. Even in the Holy Land the star has circled the world, and the light of

the star is going back to Bethlehem from America. I found American trade all through the Holy Land. I would like to talk to the business men about that. The three most pervasive things on earth are the Standard Oil Company, the American Tobacco Company, and the Singer sewing machine. I was in Mesopotamia at a place called Bakesha. If you don't know, ask Nebuchadnezzar. You will be able to go there on the Bagdad railway. I was spending the night at an inn in the town of Bakesha, and I ran across two representatives of the American Tobacco Company, one Englishman and one American. They were gathering the licorice root that we chewed in our boyhood, and that is used so largely in the manufacture of tobacco to-day. These men had gone into Mesopotamia and Asia Minor to see about gathering the licorice root, which is found there in large quantities. One of them, after eating a good dinner, began to pity himself to think he wouldn't have another like it in a long time. He said to me: "Just think of it. Here I am, an educated white man, gathering licorice to put in tobacco, and to have my life work spit out by a lot of Yankees. What kind of people are those in the United States, anyway?" "Why," said I, "in America we make up our selectest social circles from the people who spit tobacco farthest and straightest!"

I was once at a celebrated shrine city where Moslems hope to go when they die. I was mobbed, and they poisoned me, and it was perhaps as close a squeak as I ever had. They don't like Christians. The soldiers protected us from the mob. That is another story. It is the uttermost part of the earth, away off in the desert of Mesopotamia, and it is very much of a desert. I thought that if Nebuchadnezzar was sent out to eat grass to-day he would die of starvation. But while I was off there, unable to find a room in the inn and protected by the soldiers, there came to the door an unwashed face and a red turban above it, and a man said "Howdy" in American. If the angel Gabriel had appeared about that time, I would have been less surprised. I was rather expecting the angel Gabriel. It turned out that this man was an American himself, born over there and trained as a machinist in Philadelphia, wandering over the world until he got back to that uttermost part, and he was running an ice machine in the tropics. He said to me (he had forgotten most of his



English): "I am making money here; but O, America beats the band!"

I am just groping for illustrations to try to make you realize the unparalleled, almost unbelievable sway America has over the whole earth; how this country of ours is leading the world by its heartstrings.

Just one more illustration. You may remember the illustrations when you have forgotten the rest. I suppose my friend Campbell White, who is on this platform, is familiar with the Buddhist prayer wheels. There are about ten million Buddhists who whirl these prayer wheels, and every last Buddha has a prayer wheel; it is the most mechanical form of praying I know anything about. Every one has on it the name of the Dalai Llama, the Grand Llama of Tibet; he is the king of Tibet and the pope of Tibet and the only god that Tibet knows. I interviewed him. I know I am the only newspaper man that ever interviewed him. I would like to tell you the story if time served. That pope, king, god talked to me an hour and made me miss my appointment with the Viceroy of India, and the substance of his word was this: "I want America's help. When you go back there, tell them I want American trade and American travel, and I mean to choose the best of my young men and do as the Chinese government has done—send them to America to learn American ways and American government and American business."

I can't go into this wondrous story of how the beacon of American life and American liberty, the things our fathers dreamed of, is being held aloft before the hungry eyes of all mankind. I must say this: that the one great agency in representing America to the whole world has been the missionary propaganda. The best Americanism you will find on earth you will find in the missionary organization. It was the missionary spirit and missionary influence that made China a republic. Lord Hugh Wellesley went back from China to London and arraigned his people. He said: "Why is it that China has become a republic instead of a constitutional monarchy? Why is it that China has copied all the forms of the American government instead of the better form of the British government? The reason," he added, "is that American missionaries are all over China with their schools, and the American missionaries are alert to their opportunities. Be not de-

ceived; the best ambassadors from America are the missionaries."

Without going into that, let me suggest that we have been well represented very often by our American diplomacy. The true American diplomacy is the most potent in all the world, especially in the Orient. The diplomacy which has been erect and truthful has mastered the subtlety of the old nations. I hope we will always have democratic diplomacy. There has been much said looking toward the uniforming of our diplomats. "Put him in knee breeches and gold lace and give him a sword; that is the way they do in the European countries." They say: "You cannot tell an American diplomatist from a servant; they both wear evening clothes." I venture to say that a man who cannot tell is not a man whose opinion counts for very much.

But this is written in the newspaper—the history of to-morrow—that America first in the Spanish War entered upon that era of world diplomacy with a new interpretation of diplomacy and international relations, brotherhood, and service; and we have discovered the higher statesmanship of unselfishness, have discovered that altruism is the supreme diplomacy.

We didn't know where we were going when we started this missionary propaganda. I heard a lady say since coming here that within the memory of all of us we used to go to missionary meetings and get a few emotional speeches. We got a few statistics and funny stories and a few customs and usages, and that was all. We didn't understand what God was doing in his way. We didn't realize that time was coming to a focus; we hadn't read our history aright; didn't understand that history runs down and up again. Sometimes, like the time when Christendom missed its chance, it slumps into the Dark Ages and comes again with the Reformation. And now it is coming with a new emphasis. We didn't know what it all meant; we didn't understand our own history any more than we understand the history of the world.

Some of you think I am a kind of jingoistic patriot. I have traveled too far to be a jingo. It is you people who have never been outside of the Carolina mountains who are jingoes. It is to you that the Senator came and thought he was making a patriotic speech when he said: "Behold the bird of freedom! With her beak she touches the north pole; her tail feathers are in the

Gulf of Mexico. With one wing she ruffles the placid waters of the Pacific; with the other she makes the spray sparkle on the waters of the Atlantic. Behold, she rises, she soars, *she is out of sight.*" That was the patriotism of yesterday. The preacher also was fond of taking as a text, "He hath not dealt so with any nation." Then he would start away back with the invention of the printing press and show how the discovery of printing, the Reformation, and the discovery of America all coincide. He went on and showed how Columbus went down into the Caribbean Sea instead of landing in Philadelphia or New York. He would come on down to the Revolutionary War, and show the providential intervention when America was in the darkest hours during the Civil War, and at prepared intervals the preacher announced: "'He hath not dealt so with any nation.'" And it is true, because as the sermon drew to its culmination, which was that we were a peculiar people of God, more even than Israel was, when the preacher's thought was on the turkey that was getting brown and ready to eat, left back in the kitchen at home, we said to ourselves: "What excellent taste on the part of the Almighty!" We thought—you did; some of you may be doing it yet—too long that the consummation of time is America; that we have inherited the fruit of all the ages for America's sake. Is there anybody here who thinks that? I take you to the Scripture again, my brother, my sister; the Lord God of hosts is still true to his first love. "God so loved the world" that he made America to be the missionary to the nations, to be the custodian of his wondrous truth of Christian principle, not for America's sake, but for the world's sake.

The teaching is one of stewardship. Unless we preserve the American type, the world has no teacher. If I had you men alone and this wasn't a missionary convention, I would talk to you about that. The American type is in danger; and unless we preserve the American type, the ideals of the fathers, unless we preserve the truth of this scripture, then, as Dr. Smith has so thrillingly portrayed concerning the Jews, our candlestick will be removed from its place.

Where is the significance of the missionary movement? The message that missions brings back to us. We are going to save the world, and we are going to save America for the world's sake.

This is the significance of this Convention, you men of the South who have been kept here. Why have you been kept here, anyway? Because God wanted this beautiful part of the world for your own? He doesn't think that much of you. No, you are here in your Anglo-Saxonism, here in your old-fashioned democracy, in your present fighting faith, here in your untainted devotion to the old Book, that in this new hour that has come, this great hour of God's purpose, you might be led to save America and serve the world.

Read all that I have said in the light of the missionary propaganda; read the missionary propaganda in the light of the stupendous truth that God in his providence has brought us here.

I haven't said it all. There is much that I want to say to you. But I must tell you a story and quit. You have been marvelously patient. Perhaps you will remember it in the form of a story. A story, you know, can be expanded and interpreted and underscored as the years go on. It is an inadequate illustration that I want to give you of what I have been trying to say to-night. I was with a missionary party in China. We came to a village, and a delegation came out to see us headed by the old man of the village, the elder of his village. He came forward slowly, leaning on his staff. Down his wrinkled, parchment cheeks the tears ran from his weary eyes; he tottered as he walked and faltered as he spoke, and he greeted us in the ceremonial Chinese fashion. He didn't have spectacles to take off, but he bowed and said: "O honorable foreigners, save my people, save my people!" Then with a sudden flash of noble abnegation—Christian abnegation—he said: "It doesn't matter about me; I am an old man; I will sell these clothes for a hundred cash (about ten cents), and I will buy enough opium to go to sleep and never wake up again; it doesn't matter about me. But, O honorable foreigners, save my people, and in some future incarnation my people will save you!" So I say: Serve the world; save America. You are blessing your children's children when you bless the children of the whole world.

## THE ORIENT—THE DUTY OF THE HOUR.

BY BISHOP W. B. MURRAH.

THE history of the Church has been marked by well-defined periods — periods signalized by providential indications. Sometimes these periods have been epochal in their nature, but unfortunately have been recognized only in retrospect, after it was too late to seize and improve opportunities; sometimes leaders who have been wise to discern the signs of the times have made these periods memorable by advanced movements which have created eras of conquest and victory. This great occasion is timely, and it is to be hoped that it shall be gloriously fruitful in results.

We are living in the most interesting and thrilling period of the world's history. This I verily believe. It is a grand thing to live to-day, and it is a very solemn thing to live to-day. There is a deep and significant sense in which the force of twenty centuries appears in the opening years of this one. The past by its toil and sacrifice, its consecration, its courage and blood and martyrs has put upon us tremendous obligations. Responsibilities imperative and exacting confront us. To one who observes modern conditions the conviction must come inevitably that the world is in a ferment. This is true to a degree never known before. Many considerations indicate the propriety of this observation.

It is not meant to declare that the present state of things has no parallel in history. Certainly there have been times when particular sections have been convulsed by upheavals, fierce and radical in their nature, bloody and even horrible in their consequences. And it has been true also that, while limited areas were in the throes of these violent eruptions, other parts of the world were as quiet as the unruffled surface of a summer sea. But we have come upon a time when the whole world is in a state of unrest. We may not now seek to account for this unprecedented condition of things. It is worth while, however, to note the fact. It would be folly to ignore it, and it would be a craven thing to stand affrighted before the mighty forces which surge in our modern life.

I do not believe in that optimism that shuts its eyes to actual conditions. A sailor on a trackless ocean would be reckless to the point of desperation if he did not at least occasionally take his bearings and determine his relation to some hoped-for harbor and the rocks and shallows which might work his destruction. And so the man is not wise who drifts thoughtlessly with the current of events and never pauses to analyze conditions and mark the trend of ongoing years. This is true of individuals, and it is not less true of the Church.

This unrest, which is unquestionably one of the most marked features of our times, is at bottom socialistic in its nature. It concerns man's relation to man, and it is the legitimate, if not the necessary, result of the operation of forces which Christianity has introduced into society. Christianity is indeed the most disturbing force in the world to-day. Not that Christianity desires a condition of turbulence and strife. Far from it. Its ultimate goal is peace; but Christianity is intolerant of wrong, and there are wrongs to be righted. It generates consciousness of the dignity and worth of human nature and enkindles aspirations which make men rebel against oppression and serfdom.

Indeed, in this ferment and unrest everywhere to be seen we have illustrated on a gigantic scale the truth of our Lord's declaration: "I come not to send peace [on the earth], but a sword." Bloody wars are becoming much less frequent. Indeed, the frightful implements of destruction used in modern times make wars in the savage sense impossible of long duration, and it is to be presumed that they will disappear altogether after a while. But the conflict between good and evil rages with unabated fury. Demagogues and agitators take advantage of this to further their schemes, and these pestiferous malcontents are on the other side of the world as well as on this side. For there are forces other than Christianity working in society; unsettling conditions, making confusion, and creating situations which perplex and often baffle ecclesiastical and civic statesmanship; trade, inventions, machinery, commercial policies with their far-reaching ramifications. There is a difference, however, of momentous import to be noted between forces of this nature and the forces which appear in Christian movements. They aggravate evils and often create them,



while Christianity exposes them and carries with it the means for their eradication.

Into this world, torn by dissension, cursed by sin, the Church comes with its message of hope and salvation. And while it is true that a responsibility greater than was ever known before confronts the Church, it faces an opportunity that may well inspire and thrill. If we will but lift up our eyes and behold, we shall see the fields white unto harvest.

It is natural that we should sometimes wonder why the Lord Christ delayed so long his coming into the world in his incarnate personality. I would not assume to enter the counsels of the Almighty, but I think we may discern running through the ages an ever-increasing divine purpose. Of course, since one day is with the Lord as a thousand years and a thousand years as one day, God can afford to wait. The lapse of time does not figure in the calendar of eternity. God has allowed men to exhaust all their resources in the vain attempt to make of humanity what it should be and to found a civilization that would endure and conserve all the higher interests of man. Men worked at this great problem of life and destiny for centuries along the banks of the Tigris and Euphrates; and if an appeal to the æsthetic in human nature could have made a perpetual civilization, the hanging gardens of Babylon would be in the itinerary of the tourist to-day. Egypt for centuries worked at the problem, and to-day as the archæologist uncovers the monuments and tombs from the accumulated desert sands we stand in wonder and admiration before the evidences of the great achievements wrought by this mighty people. Surely if human genius could have given immortality to the ideals and aspirations of this wonderful race, the glory of Cleopatra would have remained to this day. Rome and Athens by war and philosophy and art sought success where others had failed, and all are familiar with the inglorious results.

The countries of the Far East, because of their position of isolation and in some degree because of racial characteristics, have held out against the renewing and transforming influences which have been molding civilization in other lands. Chained to the past by fetters which it seemed for a long time that no power could ever break, they have remained until within comparatively recent years where Confucius and Zoroaster and Brahmanism left them centuries ago.









But forces in which there reside the life and power of the all-conquering Christ have at last shattered the strongholds which so long seemed impregnable to every assault.

These countries in the midst of wrecks, surrounded by the débris of old orders demolished forever, are drifting out to unknown seas. Even old China, in despair unutterable, with the cry of Macedonia is calling piteously: "Come and help us."

To say that this situation has precipitated a crisis is to speak in very mild terms. I am no alarmist. My faith in the ability of Christianity to cope with this situation, because of its eternal principles and divine elements, does not waver. That the ultimate outcome is certain and will be glorious, I have no doubt. My concern is that the Church of our day shall be equal to the demands of this unprecedented opportunity. There are some untoward indications which disturb me not a little. I have time now to name one only.

In my visits to the sections of Asia where our mission stations are mainly located I have tried to interpret the trend of things from information derived from varied sources. I have had the privilege repeatedly of talking with men of great influence because of their relation to governmental policies and vast business interests. In circles of this kind I have been amazed to observe the widespread prevalence of the heresy that Christianity as we understand it does not and cannot meet the religious needs of the people of the Orient. This view has been reinforced by some missionaries of large influence. These, however, are not of our Church, be it remembered.

It is not unusual to meet men who boldly and sometimes aggressively proclaim the conviction that a kind of eclecticism must evolve a religion that shall be a sort of composite representation of various religions. Out of all of this there has issued an influence subtle and mischievous, which, like unrecognized poison, works its paralyzing effects. That we may check and counteract the blighting influence of this heresy in our Oriental fields in this crucial hour, it is of the utmost importance that we shall at home emphasize with all possible force the world-wide mission of the Church. The imperative duty of the hour calls for a reaffirmation of first principles in enforcing missionary obligations.

I know it is the fashion of late to talk of great world move-



ments in their relation to the kingdom of heaven. From our platforms we hear a great deal about ecclesiastical statesmanship; and all kinds of political and economic considerations, as they affect national and international relations, are urged to stimulate the missionary motive. I do not disparage this method of enforcing the claims of missions, provided it does not stop here. But we must remember always that the supreme motive and incentive are found elsewhere.

The missionary life and power in the world to-day have come from an impulse which finds its origin in the conviction that it is the one great mission of the Church to carry the gospel to the whole creation without reference to economic, commercial, and governmental results. The mission of the Church is world-wide because the Christ of the Church is the only hope of the world. We must seek in all possible ways to make it clear that geographical boundaries have no place in the economy of Christ.

The world is rapidly becoming one great neighborhood, and we must bring our people to understand that we have no authority for limiting the operations of the Church to any section, country, or clime. We should teach our people with an insistence and force surpassing anything we have done hitherto that Mr. Wesley expressed simply an appropriate Christian sentiment when he said: "The world is my parish."

We need just at this time to remind our people that the incarnate Christ was himself the great Missionary, because he, and he only, could meet and satisfy the needs of the world. He came not to call the righteous, but sinners, to repentance. He came from heaven to seek and save the lost—the lost everywhere. This was his supreme purpose. He had glory enough, for he shared all of the honors of the eternal Father. He had honor enough, for all of the angels who flamed before the throne were ready to cast their crowns at his feet and cry: "Holy, holy, holy, Lord God of hosts! Heaven and earth are full of thy glory; Glory be unto thee, O Lord, most high!" He had riches enough, for all worlds were his—their rubies and diamonds, their gold and silver, their crystals, the seas with their pearls, the cattle on a thousand hills. But human need appealed to his great heart. The cry of souls, hungry, thirsty, lost, broke upon his ear. And all of the loud hosannas of angelic choirs could not restrain him. With a shep-

herd's solicitude he came to seek, to rescue, to bring back the lost—the lost of Asia as really as the lost of Europe and America.

There is no demand upon us greater in its urgency than that we should bring our people to understand that now is the accepted time. Now is the day of salvation for Asia, and it must be salvation through Jesus Christ and through him alone.

The duty of the hour on our fields in the Orient calls for the most heroic self-sacrificing service born of a zeal that counts all things else but loss for the excellency of the knowledge of Christ Jesus the Lord.

The evangelistic note should be sounded clear and loud. No sort of compromise should be thought of for a moment. Christ all and in all and for all should be proclaimed with the power inspired by the conviction that the day of deliverance for these Oriental lands is at hand. This is no time for temporizing. We want no dawdling at daylight. The noble men and women who are engaged in distinctively evangelistic work should be largely reënforced, and that speedily. All the facilities that will augment their efficiency should be furnished without stint.

We have done some things in our Oriental field that we ought not to have done, and we have left undone a good many things that we ought to have done in administering our affairs in those inviting lands.

I am not going to suggest that we undo anything we have already done. That would be impracticable. I am not going to criticize adversely our policy. That would be vain and unprofitable. I am going to call attention, however, to some things with the view of suggesting a change of the point of emphasis in the future.

We have done well for our educational plants. When we look upon these magnificent foundations, some of them in striking contrast to the poor showing we make at home, our pride is stimulated and our admiration excited to a very high degree. But they are already becoming a serious embarrassment, because the cost of maintenance is alarming, and unless we check our operations they will exhaust our resources.

We have not done enough in our medical and hospital work; but we have done fairly well in this regard, notably in Songdo, Wonsan, and Soochow. Our weak point is in the matter of

church buildings; and if we are to push our evangelistic work as we should at this critical time, we must move at once. We had just as well understand the real situation. It is a reproach.

In Japan, if we except two creditable brick buildings in Osaka, our houses of worship are an occasion of mortification. Kobe, the center of our work in Japan, has nothing to show but one indifferent and inadequate house of worship. Hiroshima, the home of our great girls' school, has nothing that is creditable to us. Kyoto, the ancient capital, a center of great influence, has nothing that meets our demands, though we will show some improvement there in the near future.

I spent two weeks during the past year in visiting our mission stations around the beautiful Inland Sea. Oita, a city of attractive homes; Beppu, where are to be found the most wonderful hot springs of the world; Uwajima, with its splendid unoccupied residence; Matsuyama, beautiful in the extreme as to situation; Nakatsu; and Yukuhashi—all call loudly for better facilities in the way of churches and chapels.

In Korea, if you omit from the list a really fine brick church in Seoul and one passably good frame building in Wonsan, we have nothing to show except unsightly houses to serve only a temporary purpose.

In China, this old field, we have one fairly good church in the great city of Shanghai and one highly creditable brick building in Huchow. After this, nothing.

One of the most imperative demands upon us at this hour is to remedy this deplorable situation.

The time is at hand, the hour has struck when the whole Christian world should by union within proper limits, by coöperation everywhere, by the concentration and conservation of resources deliver itself with all possible force upon these Oriental lands that the Christ of God may be proclaimed as the one and all-sufficient Saviour for all people—the only teacher this world has ever known that has not been superseded.

## THE WOMAN OF THE EAST AS A FACTOR IN THE NEW LIFE OF THE ORIENT.

BY MISS ELIZABETH CLAIBORNE.

**T**O-DAY I am asked to talk about the woman of the Orient, and I have thought of those five hundred millions of women over there who would like to do this for themselves. How can I speak to you for five hundred million women who have never had a chance to speak for themselves? Do you know that those whom you have touched through your Church and hearts and prayers even are as but a hundredth of those whom you have never felt, have never reached out a prayer to because you can't feel them?

I beg you to come in imagination to the East and feel the woman there and hear her speak for herself. We want to think of that woman to-day and what she is, this woman of the East; think of her as mother, as educator, as worshiper.

Have you ever asked yourself what a woman is? She is the limit of civilization. She sets the beginning of it because she limits the supply. She sets the boundaries by her visions. Ah! what is it to be a woman? It is to be that thing which God hath moved upon to bring forth a son. The thing that God hath moved upon is the biggest thing in the world, yet it has been used by the human race to disgrace the human race. Man thought to keep it pure, and he put it in a house and housed it and walled it in, and even shut out windows, so she couldn't even look up to heaven, and he said: "I am keeping her pure." Woman herself came to be satisfied not to be aggressive, satisfied to be as that man wished her, satisfied if she might be a mother, because being a mother is such an easy thing and such a wonderful thing that she thought it was enough. Women never dreamed that God meant that man and woman should stand shoulder to shoulder and work out the salvation of the world. They never dreamed that God meant that woman's vision should reach away beyond the hills, should go around the world all at once, that God was to look through a woman and see the whole world as it lay in the sun and would have no shadow there that would be cast by the turning.

But the woman was shut in and closed in until after a while she became a burden bearer and nothing else, and the very children around her feet got hold somehow of the burden; and instead of increasing in the perfection of God's plan, she sat down and made embroidery and nursed her children and told them the old, old simple little nothings of stories, sometimes getting hold of a warrior story and sometimes a story of sacrifice. Women should have been educated at the beginning in the very finest of the arts and music and in the finest of the sciences, because we began to teach the child before the child could think for itself.

This East to-day is all in a turmoil. The East—have you seen it? Have you gone over there and walked through the streets out into the country—in Japan, for example—and looked until your very heart was sick and sore as you gazed down upon the little villages and at the little huts and knew that there were thousands of people down there who had never heard of Jesus Christ, because in Japan only two per cent of the people have heard the story of Christ? That is the Japan you are thinking of as civilized.

Why is Japan to-day called the yellow peril? Because we don't know the East. We are some of us wondering what is going to occur on the Western coast, because we don't know the East. And Japan doesn't know what is her future. Unless Japan finds Christ through you and me and whomsoever God can use over there, she may become a yellow peril.

Then we go on to Korea. What is Korea doing over there? She is making a foundation for her history, and it remains for you and me whether that history shall begin again in the cradle of Bethlehem. It lies with you and me to-day. What are we going to do for Korea?

Then I look down at India. India is a country that has a Christian education from England in a way. She has a Christian government from England in a way. But you look at the Indian man, those splendid types of humanity, with great, big, broad shoulders and big brown eyes that look out at you and ask what you are going to do with them.

Then China. Here is the republic. Is China a republic? You know Yuan Shih Kai hasn't any Bible in his house; he doesn't know Jesus Christ as a personal Saviour. Sun Yat Sen is trying

to establish a Christian government in China, a government that shall be Christian in form. He needs you to pray for him to-day. Sun Yat Sen didn't have a Christian mother. And there are forces set up in China that do not favor Christianity; there are warring forces; there are the forces of the north and south and middle and the great, big mountain forces.

Look at the people of the mountains, who have not yet even had a church built for them. They came to one of our missionaries last year (about ten thousand of them) and stood in the windows and on the top of the church, because they climb like monkeys, and they said: "Give us a preacher." And they built about twenty of those little houses and said, "Send somebody to preach to us"; but there wasn't anybody to go.

That is the East. That is where the sun rises and keeps on rising, and in the patience of God it will be millions of years rising until you and I send to them. We have got a woman over there—a woman did I say? We have got five hundred million women over there, and every single one of them would be a Christian if she knew how. That is the biggest factor in the East. I am trying to tell it all at once. Five hundred million women! I am talking about woman this afternoon. I could talk just as long and strong on the men of the East. I could talk longer and stronger on the children of the East. But there are five hundred million women over there. Of those five hundred million women, there are only three hundred thousand who have been touched by your gospel; I want to tell you some things those three hundred thousand who have been touched by your gospel have done.

Do you know who Pundita Ramabai is? She is a woman who felt somehow the need of the Indian people, and she, with her few dollars and with her English education, began to wonder what she could do. She was the daughter of a teacher who wandered about over the country. She herself knew there was as good blood in her veins as ever flowed through any Indian woman's body, and she began to cry out: "Let me do something for my people!" And the ultimate outcome of it is that Pundita Ramabai can feel herself the savior of something more than three hundred thousand men and women and children who would have died of starvation if she had not felt for them, hadn't loved God enough to go up in the famine region and get hold of them. How did



she do it? She runs a farm. She runs a mango farm, and does everything she can to make a penny; and now she has that magnificent settlement there that is saving people, loving people into salvation.

And you can go around through Japan and ask every missionary, if she has a girls' school, how she so easily runs that school; and you will find that every one of them has a strong Japanese woman she depends on. You Japanese missionaries will confirm it. They have somewhere a young woman they have educated and loved into education, have taught how to keep books and taught how to teach; and that woman, with the other colaborers in that school, you will find is doing a large part of the work of any large school in Japan, Korea, or China.

In China we have—they have—been educating women for only about fifty years, and it has been only twenty-one years since the first Anglo-Saxon school was established in China; and yet out of that school have gone the wives of seven men who have represented China in foreign courts, seven young women perhaps as fine as any that have graduated from our colleges in America. Three young women have gone to Germany, and one of the Leipzig professors said he never had young women to take hold of the sciences so easily. There was a young woman who went to Toronto, and the professors there said they had never had a young woman to graduate who seemed so thoroughly to understand the course.

These women have been educated under the most adverse circumstances. I mean some of them have been crowded into small rooms. Most of them have been packed in with a great many other girls. Where there should have been one girl, there are often three and always two, so far as space and conveniences are concerned. All of these girls work and "dig," often breaking the rules to study—that is, the rule they break most frequently is too much study. If you ask them why they do this, they say: "O let me study, because I may not have a chance to-morrow!" That is the kind of women you are working with over there.

Take another—a young doctor I know in China who has charge of a hospital in Hangchow. She is of the Northern Methodist Church and treats ten thousand people a year, and she is the only doctor there. This young woman came to America to be edu-



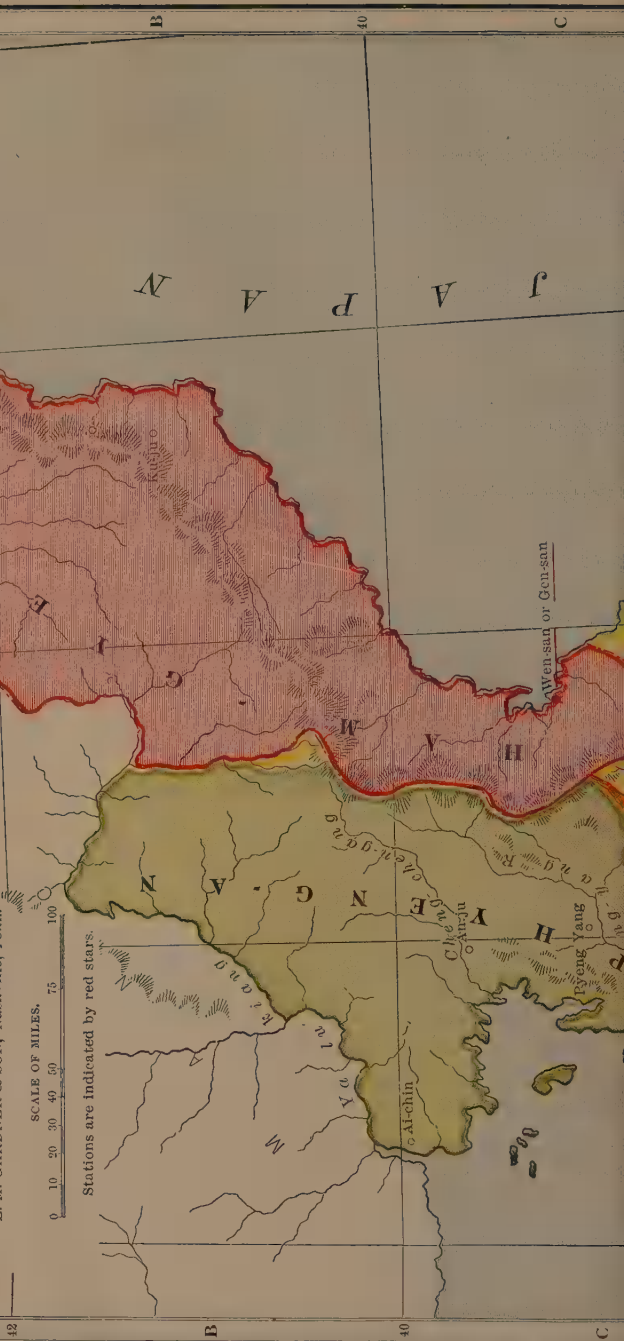
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cated. She stayed here for three years, and somebody said: "We will give you the money to stay here for five years if you want to." She said: "I think I know enough to treat the diseases that are there, and I must go back because the people are dying before I can get back to tell them what to do."

These women have been educated by the Churches. We have in our school at Shanghai one young woman who was picked up off the streets, the daughter of one of the women who was taken as our cook. There was another young woman whom Dr. Lambuth found on the grave of her mother, who had died of small-pox. She was lying on the grave, thrown away to die. This woman has charge of every single bit of the banking and matriculating of the three hundred young women who come into McTyeire School.

What does it mean? It means that the people we have got are wonderful for the opportunities they have, it means that God can do that same great thing for every woman in the East, and it means that God is just waiting for these women over there to get a chance to do it. And has the Chinese woman who is educated kept her motherhood? Has she become hardened? Is she throwing away her sympathy and tenderness when she goes into professional life? Some people in America think that when women get married they can't do anything—that is the end of all things. Do you know those women over there? I know right now as many as ten of them, mothers of children, but who are not counting those children so precious that they can't leave them for a minute. They leave them with competent servants and go and teach in the girls' school, giving sometimes as much as five hours a day to visiting the sick and holding meetings along the street. I know as many as ten who are giving part of their days to Bible work. And they are not women of poverty: they are not doing it for a salary, because they get no salary for it. I know numbers of preachers' wives whose husbands are living on a salary of ten dollars a month, and these women are teaching school for six hours a day and asking for the opportunity, because they feel the need of the East for education.

There are people over there who do not know that the world is round. Numbers of people over there do not know that America is a continent. Numbers of people over there haven't any idea



that smallpox isn't caused by the spit of the dragon, an evil spirit. Thousands and thousands of people over there do not know that they can be warmed, because they think the dragon still controls the mountains, and they can't dig in to get the coal, though the coal is there. And diamonds are there and precious stones are there, and yet they are buying them from foreign countries. They are asking for knowledge on the subject; they are begging for United States history. And the woman in politics is going to be as natural a thing in China as the man in politics. Why? Because she is going to come to it as naturally as he does. The women are not thinking it is something that is going to be denied them; they are not supposing it will be taken away from them. They are going to come to it because there is in China a general educational franchise, and these young women are just as eager to make the government clean and good as any man in China.

Four years ago, before any one ever heard or thought of China becoming a republic, I was asking a girl in McTyeire School what she was going to do. She said: "I am going to get ready to be a Senator." I said: "No doubt; but a Senator of what?" She said: "I am going to see also if I can be President." I said: "President of what?" She said: "Of China, of course." The optimism of that young woman was not a silly, stupid thing. I thought what she said was in jest. But it came out that the whole nation is permeated with that spirit, and the women are in it just as naturally as the men are in it.

We were very sorry when seven of our young women ran away to be Red Cross nurses in the revolutionary army. We thought they knew nothing about it, because they came from wealthy homes. What did it mean? As we sat around and prayed that God might keep them, we said: "O God, somehow use the good in this thing for the salvation of China." It meant that those girls had had born in them (they were not members of the Church) through the study of religion that feeling that every man has a right to be free and a right to serve his brother. Though the act itself we must condemn, it is just a picture of what China is to-day. Many of the acts of the East you and I must condemn, but let us get down to the bottom of it and get their viewpoint. If we knew all, we would forgive all and see the larger vision they are getting over there.

The women of the East are not to be imitators. I don't believe they will imitate us socially. We don't want them to. What we want to do is for them to get at the thing they want to do and then help them to do it in God's name; and you can inspire the women in China, untouched by Christianity, and teach them. A woman touched in the least tiny way is a teacher. See the little girl at school, and see the little girl later at home, and see her mother. She finds that that mother does not know the things she is learning and about Christianity. Later we find that that mother knows the catechism by heart. That little girl sat down by her side when she came home and told her what to say.

There were two of them who came into the school from the Kong family, a rather wealthy family in Hongkong. Before they had been there three months the mother was invited to a mothers' meeting. She came three or four times, a timid, scared little woman. And one day she said: "I would like to stay a little while after the meeting is over." That is the thing your missionary is praying for—that somebody will want to stay after others have gone. They told her we would be glad for her to stay, and after the others had gone she came into the study and dropped on the sofa and said: "He is going to sell my children." I said: "O, what does it mean?" She said: "He is going to sell my children." Eastern women haven't yet learned that they can call their husband anything but "He." She said: "He is going to sell them to buy him another wife." I said: "He can't do that." I wanted to keep those children in the school. She said: "I want to keep them; I don't want them to go." But you know there wasn't a law under heaven by which I could touch those children and preserve them from him. I said: "The only thing is for us to pray." We knelt down and prayed, and afterwards we prayed again and again. Six months later came news to me that Mrs. Kong had died; but it is said that Mrs. Kong's husband was converted while she was dying, and he was going to educate his girls in a Christian school.

Is she a burden bearer? Does she know how to suffer? Little girls will troop into school, they will wait there, and their lips will tremble a little bit. They have learned, you know, only one thing to do, and that is to talk to God about it; and they will stay until everybody else has gone, and one will say: "I am going

home to-morrow." We ask: "What are you going to do at home?" I am going to celebrate grandmother's birthday. I am not going to worship idols. Pray that mother does not kill me or beat me." What does that mean?

I wish that instead of having 1,609 girls we had 16,900. That is what we ought to have. We ought to have in our Christian schools to-day 35,000,000 girls. That is what we want. And it takes just \$200 to put thirty in school. Work out your own arithmetic. When you get a Chinese girl a Christian, you have got a worker; when she is educated, you have got a teacher.

When you get an Eastern girl satisfied that her soul is saved, she is going to become a home maker for somebody. She has a heart to love. She doesn't want to marry just anybody that will marry her to make her a slave for his mother. She wants a man who will love her and who will say: "I love you." She has a heart just as you have.

If you want these women educated, come and do it. Look again to your program for the afternoon. What is it? "The Woman of the East." Can I get you to come and associate yourself with the women of the East and be one of them? The color of the hair doesn't matter; the shape of the eyes doesn't matter. Thank God, anybody who wants to can be a woman of the East!

## THE PRESENT OUTLOOK FOR CHRISTIANITY IN JAPAN.

BY REV. T. H. HADEN.

**A**BOUT five years ago the Rev. T. E. E. Shore, one of the Secretaries of the Board of Missions of the Methodist Church of Canada, spent a year in visiting and studying some of the great mission fields of the world, India and China among them. The last country he visited was Japan. He stayed there six weeks, devoting himself to the study of the situation with energy, ability, and openness of mind.

The day before he left for home he made the following statement: "When I reached Japan, six weeks ago, I felt very little interest in it as a mission field; I am going away convinced that there is no mission field in the world, not even China, of more importance at the present time than Japan." Soon after this he was elected General Secretary of the Canadian Methodist Board of Foreign Missions, and the result has been such a forward movement in their work in Japan as is rarely witnessed in any mission field. One of their missionaries recently said that their "work there had been born again."

Those who read the report of the Conference of Secretaries, held in New York in 1912, will remember the powerful plea made by Mr. Robert E. Speer for the strengthening of the work in Japan.

The reasons for this are not far to seek. Japan's over fifty millions of non-Christians, with all their restless energy and ambition, are the first reason; her far-reaching influence in the rest of the Orient is the second; and the subtle, though vast and fundamental, changes taking place in every department of her life are the third.

A people of the ability, energy, and ambition of the Japanese have got to be reckoned with. They are in no sense a negligible quantity. Their influence is reaching a multitude of others. They will absolutely dominate twelve million Koreans and greatly influence four hundred million Chinese. There are five thousand

Chinese students in Tokyo who will have a share in the leadership of China, and there is a large and steady stream of literature pouring into China from Japan. As long as Japan is non-Christian much of her influence will not be for good. She cannot give what she has not got. Then the changes that are going on in Japan are not so spectacular as those in China; but they are subtle, vast, fundamental. Few things in Japan have yet reached a state of equilibrium; almost nothing is static.

In government there is a powerful movement toward democracy that must ultimately change many existing ideas and usages. The new emphasis laid on commerce and industries, with the new methods being introduced, involves the multiplication of factories, an enormous growth of cities, and vast changes in social conditions. The numerous questions arising from these changes are still largely unanswered. The intellectual and educational world is in a ferment. There is unrest, dissatisfaction, a widespread feeling that things are not resting on a firm foundation. This is also true in religion and morals.

There is a deep feeling of discontent with moral attainment and a conscious need of righteousness which have found expression in the name "Taisho" (Great Righteousness) given to the new era. The name of the former era was "Meiji" (Enlightenment), and all of those forty-five years were characterized by a sleepless pursuit of knowledge. May we not hope that the present reign may be as long as the last and characterized by hunger and thirst for righteousness?

The confusion of thought in regard to religion and the conscious unrest resulting from it are among the most significant signs of the times. The whole world of religious thought is in unstable equilibrium. The whole nation is unsettled and confused. Both leaders and people know they need something, but they do not know exactly what.

All these things increase the importance of Japan as a mission field. The fact that her influence is so far-reaching and that things have not yet crystallized increases both our opportunity and responsibility. Keeping them in mind, I want to consider briefly the present outlook for Christianity in Japan. I cannot stop to consider at length the present condition of Christian work, but wish to say that it is in a good, healthy condition. Normal progress is

being made, and there is a better alignment of Christian forces than for many years past. There is a Federation of Missions and a Federation of Japanese Churches that make for unity of spirit and effort. The organization of independent Japanese Churches, such as the Presbyterian, Congregational, and Methodist, promises well for the future of Christianity in Japan. These Churches are feeling more and more deeply their responsibility, and the Churches and the missions have learned to coöperate smoothly and harmoniously. It has taken a decade to accomplish this, but in doing it Japan makes a valuable contribution to other mission fields.

Since the organization of these Churches the Japanese Christians have been able to do more independent thinking and planning, and they have come to a clearer conception of the magnitude of the task before them and the strength of the opposing forces. At the same time experience is showing them some of their limitations. The result is a more wholesome state of mind. The self-sufficient attitude and supercilious airs, so characteristic of the period following immediately on the close of the Russo-Japanese war, have largely disappeared. At that time many missionaries and some mission boards wondered whether place would be found for the missionaries to continue their work successfully. Even the most optimistic of the missionaries had grave misgivings about advising son, brother, or friend to come to Japan for a life work. All this is largely changed now. Most of the missionaries already in Japan are not only needed but wanted, and more are being asked for by the Japanese Churches. The missionaries are no longer doubtful about their continued usefulness, and well-qualified young men and women may feel sure of a cordial welcome and permanent usefulness.

I need hardly say that the attitude of the Japanese emperor, government, and people toward Christianity is a matter of prime importance. The young emperor has declared his purpose of carrying out his father's policies. He will doubtless develop his own policies and characteristics as a ruler; but if he will start where his father left off and move in the same direction, we have little fear of his becoming reactionary toward Christianity. One thing that differentiates him from former Japanese emperors is the fact that he was publicly married to the present empress



(1900). The marriage was made a great national event, and so far there are no concubines. Each of these particulars marks a break with the usages of Japanese royalty and helps to bring the Japanese imperial family into line with the Christian view of marriage. In any country this would be a fact of great importance; but in Japan, where reverence for the emperor is so great as almost to amount to worship, its importance is manifold greater.

I have already called attention to the fact that the name adopted for the present reign is "Taisho" (Great Righteousness). This would hardly have been done without the approval of the emperor himself, and it augurs well for his attitude toward righteousness and therefore toward Christianity.

The government in Tokyo has such a positive genius for finding out things and having a hand in them that I sometimes feel that it is both omniscient and omnipotent. If that government were thoroughly unfriendly to Christianity, it could ruin our work. I want to inquire what its attitude toward us and our cause will probably be. The Japanese government does not yet know its own mind toward religion in general or Christianity in particular. For nearly fifty years it has been uncertain and shifting, but the curve marking the changes shows it to have been increasingly liberal toward Christianity.

When the late emperor ascended the throne, in 1867, Buddhism, which had long been the established religion, was first disestablished, then persecuted, and afterwards befriended. There were too many Buddhists in Japan for them to remain loyal to a government that would persecute them. When Buddhism was disestablished, Shinto was established. This was the ancient native faith of the country, but it had long remained in the background. There was not enough spiritual life in Shinto to make even a respectable corpse, so it was soon disestablished. But there was a quiet and persistent effort made to set the emperor up as the object of worship. Cæsar worship in the nineteenth century! Could there be a greater anachronism or a greater folly? Yet it obtains to no small extent at this very time. But it cannot continue if Japan is to be a modern nation, and more and more Japanese are realizing it.

In 1867 the edicts that had outlawed Christianity for more than two hundred years were renewed; in 1873 they quietly disap-

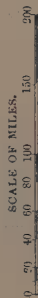


# JAPAN

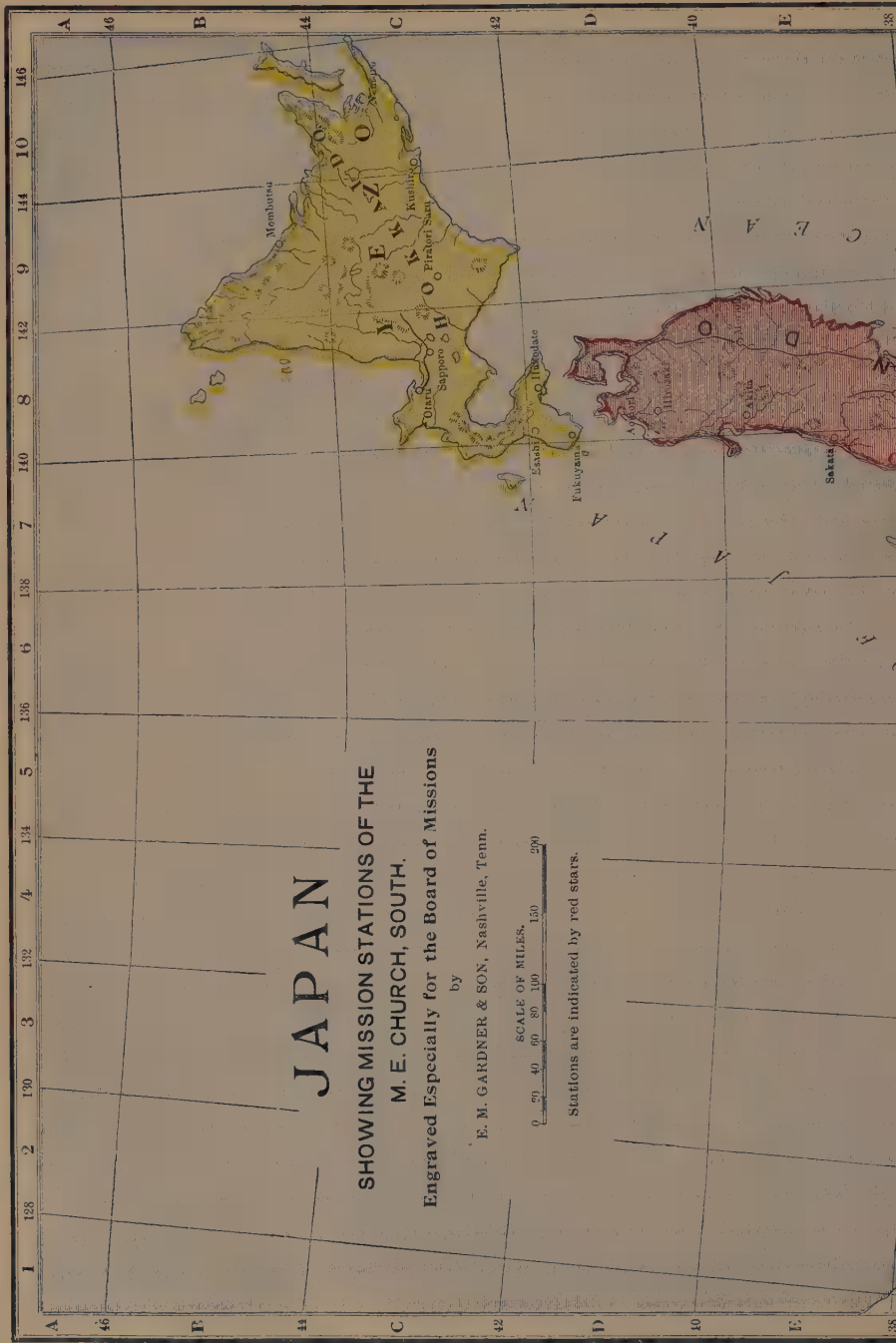
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peared; but the next ten years Christianity was tolerated; during the next six or seven years (till 1889) it looked as if it were going to be "swallowed whole," along with everything else from the West; the next ten years (1889-99) witnessed the natural reaction, and it found scant favor; since 1899, with occasional variations, there has been increasing liberality.

Let me give you a few facts to help you see this with my eyes. It has not been many years since public worship was frequently and seriously disturbed, and it would have been unwise to attempt a great Christian meeting in Tokyo. Now services can be held even in remote mountain towns with little fear of interruption, and in the last five or six years the World's Young Men's Christian Association Convention, the National Sunday School Convention, and other great Christian gatherings have been held in Tokyo with as little fear of disturbance as there would have been in Nashville, Baltimore, or New York.

About five years ago the late emperor made a contribution of ten thousand yen (\$5,000) to the Okayama Orphanage, the best-known Christian orphanage in the empire, and the Japanese government is making annual grants to several other Christian orphanages. These orphanages care for the children in a way that pleases the emperor and government officials. But a few years ago these gifts would not have been tolerated.

In 1899 the Department of Education issued an ordinance that would have ruined the Christian schools for boys and young men if it had remained in full force. In response to firm but respectful protests the ordinance was modified on the one hand and liberally interpreted on the other, so that the Christian schools go on with their work and keep their Christian flags flying too.

In the last two years we have received special favors at the Kwansei Gakuin from local and national officials. One of these saved us a large sum of money, and the other made the success of our college department possible.

The whole attitude of the government toward private schools is more liberal and friendly, and the government schools are far more open to Christian influences than they were a few years ago. I myself have had a Bible class, composed of seventeen out of twenty-one teachers, in a government middle school. The class included the principal, who was a graduate of the Imperial



University, in Tokyo, and we held our meetings in the assembly hall of the school.

It has been only eight or ten years since all mission property in Japan had to be held through Japanese trustees, but now the government has provided a satisfactory way for the missions to hold their own property. Another matter of great importance is whether positions are open to Christians on equal terms with non-Christians. They are. There may be occasional exceptions for special reasons, but they are rare. For instance, Dr. Nitobe, the author of "Bushido" and recent exchange lecturer to America, is one of the best-known Christians in the country; but he has been the director of the First High School in Tokyo for a number of years. This school is one of the most important government colleges. Dr. Nitobe was the man fitted for the place, and the fact that he was a Christian did not prevent his appointment to it. For the same reason the late emperor last year appointed Mr. S. Ebara to the House of Peers. Mr. Ebara is one of the directors of the Kwansei Gakuin, a Methodist local preacher that preaches and one of the best-known Christians in the empire. And again, for the same reason, many of the employees in the custom house in Kobe are Christians. They want honest and efficient men to do the work and handle the millions of money paid into the customs, and somehow they stumble on quite a number of Christians. The fact that they are Christians does not keep them from getting the job.

Do the Christians get justice in the law courts? Yes; just as much so as the non-Christians. I have never heard it intimated that there was any discrimination against the Christians in any of the law courts in Japan.

The most significant thing of all is the fact that the government has come to distrust its own attitude toward religion. For a long time it regarded all religion as mere superstition, and tried to solve its moral problem without the aid of religion. The experiment is a confessed failure, and that was the meaning of the Three Religions Conference held in Tokyo in 1912, when the government called together representatives of Buddhism, Shinto, and Christianity and requested that they confer together and consider how religion might become of greater service to the State in working out its moral problem.

During the reign of the late emperor there were three events that show clearly the increasing liberality of the Japanese government toward Christianity. The first was the removal of the edicts against Christianity, in 1873; the second was the promulgation of the national constitution *with the article granting religious liberty*, in 1889; and the third was the Three Religions Conference, in which Christianity was recognized as one of the three religions of the country, in 1912.

We may still expect some variations in the attitude of the government toward Christianity, but I believe you will agree with me that there is good reason to hope that the general movement will be in the direction of liberality and friendliness, and that means much for the success of our cause. The general attitude of the people is another matter of great importance. This is not altogether easy to determine, but there are some very good tests. Some of the things said in discussing the attitude of the government apply equally to the people, but a few additional points will be given.

First, the public press and general literary output. Christianity is being more and more discussed in books and periodicals and is clearly recognized as a thing to be reckoned with. An increasing number of writers are favorable to it. There is one great secular daily in Tokyo whose Sunday morning editorials are said to be practically Christian sermons. A few months ago an important secular magazine called *Seiko* (success) issued a special number devoted to religion, in which nearly every article was written by a Christian preacher or a Buddhist priest. By paying a small amount for the space one of the missionaries is able to use the local newspapers for Christian teaching. A few years ago public opinion would not have tolerated it. The papers would have lost their subscribers. All these things indicate a great change in the last ten years.

The attitude toward the Bible is another very good test of the feeling toward Christianity. The Bible is "the best seller" in Japan, the textbooks used in the schools excepted. A short time ago it was found out that eight hundred students in the First High School in Tokyo, an important government college, had Bibles. A few years ago Bibles could not be bought at non-Christian bookstores. Public opinion did not tolerate it. Now

they can be bought at almost any bookstore, and no one objects. At the present time the Japanese Scriptures are being revised, and the non-Christian publishers are anxious for the contract to publish them.

Four or five years ago, while on a lecture tour with one of the other professors of Kwansei, I was invited by a Buddhist priest to visit him at his temple. Only once before had I ever received such an invitation, and then from a priest who was on his way from a funeral and was very drunk. This second invitation was accepted, and an interesting visit we had. Before leaving, at his invitation, we went with him to his study. On one wall of the room hung a copy of one of Hofmann's pictures of the Christ, and on his desk lay a New Testament. On being asked whether he read the New Testament, he replied: "Yes, every day. It nourishes me." There are thousands of priests in Japan to-day who are reading the Christian Scriptures and drawing on them for preaching material. Recently a Buddhist priest, a married man over thirty years of age and the editor of a Buddhist magazine, spent three whole years studying and listening to lectures in the Theological Department of Kwansei Gakuin, and already several of the best young preachers we have sent out from there are sons of Buddhist or Shinto priests. May we not hope that in a few years "a great company of priests will be obedient to the faith"?

The Japanese are critical toward Christianity, but they are also critical toward most other things. The development and use of the critical faculty has saved them from countless follies and failures in taking over things from the West. This same faculty will serve them well in things religious. It is no sin to "prove all things," provided they "hold fast that which is good."

If anybody knows the attitude of the Japanese people toward Christianity, it is the Christian workers in Japan. I think I am correct in saying that the consensus of opinion among those workers is that *the people were never more open to a fair and serious consideration of the claims of Christianity than at the present time*. The Church in Japan is willing to do its part, the government is increasingly liberal, and the hearts of the people are open. The opportunity is still ours. It is with us, it is with you, the Church at home, whether you will hesitate and waver in the midst of the battle or press on to a glorious victory.

## CHRISTIAN INFLUENCE IN THE FORMATION OF THE CHINESE REPUBLIC.

BY MR. TIEN LU LEE (PEKING).

**I** COME from a country which was generally known to the world as the Sleeping Lion of the East or the Sick Giant of Asia. During the sixteenth century a Chinese general by the name of Gengis Khan, leading an enormous horde of Chinese soldiers, overran nearly all the large countries of Asia, which yielded to his forces just as broken reeds before the wind. As there was no nation left for him to conquer in Asia, he began to think of finding fields of operation in Europe. Hearing that Gengis Khan was turning his forces toward Europe, all the great countries thereof, as valiant as panic-stricken at the tidings, formed an alliance to withstand him in case of his coming.

Just at that time word came to him from China about a rebellion rising at home against his dominion, which was in imminent danger of being overthrown unless the uprising could be immediately suppressed. Thereupon he hastened back home with all his troops, leaving garrisons in the vanquished countries. Since that time China has been looked upon as a lion, being considered as sleeping or in a dormant state.

Moreover, for four thousand odd years China has been the same great country—intact, strong, and prosperous—until of late, owing to self-conceited segregation and absolute misrule, she became so weak politically as to be unable to take care of herself, insomuch as to leave her wounds still agape and bleeding, which she is powerless to bind up, which but justifies her appellation of the Sick Giant of Asia.

But let me assure you to-night that if you come to the Far East to-day you will find that there is no longer the lion, nor is there any more the sick giant, but in their places you will find a newborn babe feeding calmly on its mother's bosom. What is the newborn babe? It is the government of the republic of China, borne with travail and hardship by its mother, the Chinese people, who is suckling it with nothing but constitutional principles as the only food to make it grow strong. I am sure the day is

not far distant when the baby, full grown, will come across the Pacific at a stride to shake hands with the great republic of the United States of America in warm friendship.

Being Chinese-born and having yellow-race blood running in my veins, I cannot help naturally to love China more than any other country in the world; and meanwhile I am inclined to feel proud of her for her very humiliations and distresses, which can only be explained as a bitter cup filled by Divine Providence and offered to her lips in order to purge her of the evil elements accumulated through these numberless years, which cup, I am glad to say, she has unflinchingly emptied nearly to the very sediment for these fifty-five long years.

I had not found out until of late that, much as I love China, there are many Christian people here that love her better than I do. Several days ago in the Student Conference at Black Mountain I had the privilege and pleasure to see many young American college men getting so deeply interested in the salvation of China that at the closing meeting a large number stood up and testified their consecration as missionaries to China. And again, this morning, when I was here witnessing the ready and liberal responses on the part of China's dearest friends in this country to the call for subscriptions to carry on the mission work in foreign fields, I could scarcely restrain myself from shedding some hot tears of profound gratitude toward the Christian brothers and sisters in America and of deep pity in view of China's present miserable conditions.

I dare say there is not a single person in this large Conference but has either done or is willing to do something for China either by means of money or through earnest prayers—as a matter of fact, those that, having nothing else to give, in giving their lives for the heathen people, have made the best gift possible of human beings, the value of which can only be justly estimated by God himself.

I believe and venture to say that the United States, powerful and prosperous as she is, owes her present prosperity and will be owing her future greater prosperity largely to the voluntary services prompted by the Christian love her people are now rendering and will ever render to her own people as well as to those of her sister nations.

I have been asked to-night to account in brief for the influences

of the Christian leaders in government service brought to bear upon the present government in particular and upon the country at large. The best thing possible for me to do would be to enumerate to the audience a few recent events in as good an order as my poor memory allows me to put them together, which, I am afraid, would but prove far short from covering even the minimum part of the great subject I am handling to-night. Yet I believe they might in some way or other serve the purpose to give you some idea, if any, about the present situation in China to-day which, I hope, would help you to understand China better hereafter without inducing you to so love her to distraction as to make you all pack up to-morrow and start off as missionaries to China to embrace the best opportunity.

During the time when the civil war or revolutionary battles, or whatever you will call it, were raging furiously the missions in Peking petitioned to the Empress Dowager to allow them to send over some medical men under the Red Cross Society to the battle field at Hankow to take care of the wounded soldiers of both sides. The petition was graciously granted, and a corps of some fifteen medical students and three missionary surgeons, one from the Methodist mission and the other two from Union Medical College, in Peking, set out the very next day for Hankow, leaving behind them their dear beloved ones, whom they had little hope to see again on earth, since no life and property were then safe throughout the whole empire. These medical men all rendered very good service so long as they remained on the battle ground. If men's hearts were made of any softer material than flint, how could this fail to take effect of giving rise to some warm and friendly feelings in both the Southern and Northern governments toward the Church of Christ and his flock?

Moreover, the Southern government was constituted by one-fourth of Christian people, or people at least knowing something about Christianity, some of whom formed the cabinet of the new government in Peking after the revolution, whose names I shall mention hereafter. And even Gen. Li Yuan Hung was said to have prayed to God every time he was going to battle. It matters little how much truth is in this so long as it shows how the attitude of the people is turned toward Christianity in declaring so popular and so great a man to be a Christian.



After the hostilities between the old and the new government had been concluded by the abdication of the emperor and the election of Yuan Shih Kai as President of the provisional government, the new government was to be organized on a constitutional basis, and some of the most prominent men in the South were summoned to come up to Peking to be appointed ministers of different boards. Thereupon Mr. C. T. Wang was made Minister of the Board of Labor and Commerce, and Mr. C. H. Wang was made Minister of the Board of Justice. Both of them are earnest Christians. They were asked many a time by the Methodist pastor in Peking to preach sermons on Sunday in the Asbury Church, which they did gladly. For four thousand years this was the first time that high officials ever ventured to make public speech in a Christian church in Peking and personally testify for Christ.

As a result of their influence, one of the first orders issued by the new government was that no public or official business should be transacted on Sunday, when the government offices will be closed and the functionaries therein may have rest once in seven days.

A few days after the promulgation of the adoption of a republican form of government the five different Churches in Peking undertook to celebrate the new republic of China in the Asbury Church, for which occasion we even ventured so much as to invite the newly elected President, Yuan Shih Kai, to honor the celebration with his presence, little hoping so much as to get from him even a word of declination as a courtesy to our invitation. To our great surprise, he kindly accepted it and promised to be present in person or to depute some high official to represent him in case he should be kept by business. When the day came for the meeting he did send over the Chief Secretary of the Board of Foreign Affairs, W. W. Yen, with the instruction of giving thanks to the congregation and expressing his appreciation of the patriotic spirits of the Christians.

In December, 1912, there were gathered together in the capital of China the Y. M. C. A. delegates from all over China for the sixth National Convention, when President Yuan gave a cordial reception to some four hundred delegates of the Convention at the presidential residence, where an address was given personally by the President, highly approving of the good work done by the

Y. M. C. A. in China as well as in other countries and encouraging the delegates to put their whole strength and energy to what they have already undertaken to do in enlightening the people in matters physical, intellectual, and spiritual. When I heard him talk I even allowed myself to go so far as to consider him the best man in the world if he could only be a man of his own words. The next day the reception was printed in some sixty newspapers in Peking. I would fain to compare all these changes to the first rainbow after four thousand years of deluge.

Not very long ago, in April, the President and the National Assembly proposed and asked the different Christian Churches in China, and especially in Peking, to set aside a day to pray for the nation. That we did willingly and cheerfully. We could not but thank the Almighty God, for through his tender mercies and loving-kindness the day of hope is finally dawning in China, and darkness will soon be gone forever.

Yet these are by no means the only instances to show the influences brought to bear upon the government to-day. China is now going too fast for the world to keep track of her. But I sincerely hope that at the present time of laying the foundation for a tremendously large superstructure China would adopt the great corner stone which she has rejected for so long. For through reforms and improvements she may be able to become so strong as to shake the very foundations of the earth, through industry and commerce she may grow so rich as to build her houses with bricks of gold, and with military force she may come to avenge herself and regain all her past and lost glories; but without Christianity such a prosperity would be just as ephemeral as a bubble and as transient as vapor. For it is said in the Scripture that "Every plant, which my heavenly Father hath not planted, shall be rooted up."

## MEXICO, OUR NEIGHBOR.

BY BISHOP E. R. HENDRIX.

**P**HYSICAL geographers take great delight in studying the topography of national territory. Outlines define something of God's purpose and its history. Italy has always been spoken of as resembling the foot, reminding us of those great Roman marches and triumphs. The heel of Rome was placed firmly upon the neck of many a nation. Greece has resembled the human hand, and as you can see it on the map you can count the fingers, typical of its art, its wonderful sculptors and artists.

Mexico, our next-door neighbor, is a cornucopia, nineteen hundred miles long, from one hundred to seven hundred and fifty wide, with the mouth open toward us. Out of that capacious mouth was poured into our lap Texas and New Mexico and Arizona and all of California and Nevada and large parts of Wyoming, Colorado, and Utah. Mexico now has left 720,000 square miles. It has given us 200,000 square miles more than it has left. What is its destiny? To continue to pour into our lap its vast territory and treasures (for our mines have nearly all come from what a little while ago was Mexican territory)? Is America to dominate the whole? Is that Mexican flag, which with the flags of other nations swings over our heads to-day, to disappear and our national banner wave over the whole? Is that our manifest destiny and the destiny of Mexico? Let us devoutly hope not.

Spain tried a neighborly act toward Mexico, and in doing so Spain, that had driven out the Moors, that had rid Southern Europe of the yoke of Mohammedanism, that furnished many a Roman emperor and many a Roman legion in the past, became more selfish and corrupt in its exploitation of Mexico. A poor neighbor was Spain to Mexico.

Whom are we to be neighbor to? That was the question asked our Lord: "Who is my neighbor?" And he said: "Whom was this man neighbor to?" It is, Whom are we going to neighbor? How fully are we to perform our neighborly functions toward that

wonderful land that God made a veritable cornucopia of treasure not for us but for his kingdom?

"Mexico is the treasure-house of the world," said Baron Von Humboldt at the beginning of the last century. That wonderful man Cecil Rhodes, knowing all the African mines of gold and silver and diamonds, said: "Mexico is the most highly mineralized land in the world." And we have only touched its surface. The methods of mining have been extremely primitive. From Mexico Spain got money to finance the Spanish Armada. Spain maintained its tottering throne for years out of the billions of dollars that came from Mexican mines. Prescott estimates that not less than seven billions of gold and six billions of silver came from Mexico to Spain during the three hundred years of Spanish rule.

That is the country whose resources challenge the world's attention and awaken the world's avarice and that have been the curse of our near neighbor until this hour. It is a beautiful land, possessing the largest cattle ranch in the world, in the State of Chihuahua. They have commenced a railroad from Kansas City, the Mexico and Orient, which is reaching out for the wonderful treasures in that great State in order to ship them to the seaports of the Pacific, as well as for the great trainloads of cattle going from Mexico to the rest of the world. Mexico has a mountain of iron worth five hundred millions of dollars. Mexico has a thousand copper mines. Mexico nearly every year is entering mining claims to the extent of about five thousand. Could you wonder when they found one nugget of silver that weighed 2,750 pounds? Why, the natives have never known Mexico, their own possession. It remains for Christian nations more and more by modern methods of electricity to send a current far down into those mines that shall loosen the wonderful treasures there.

Now we must look into a phase of this very remarkable question of who those natives are. The bottom basis of the whole of them are Indian tribes. There were ten times more Indians in Mexico at the beginning of this last century than there were in our North America at any period of its existence. There are two millions of them there now that can't speak a word of Spanish. They are Indians. And in Mexico itself sixty-two languages are spoken, more than fifty of them the languages of Indian tribes. When the Spanish came over they brought six different languages

with them. They represented the Greek, the Tyrian, the Moorish, and many other languages in their wonderful strain called the Castilian, and there are seven thousand Arabic words spoken in Mexico to-day. On the other hand, when you take into account these native tribes, you will find that there are multiplied millions of them who are still Indians. At the beginning of this century about sixty per cent were pure Indians. They are more mixed now, about thirty per cent Indians and about forty-two per cent mixed breeds; the rest are foreigners. There are thirty thousand Americans, twenty thousand Spaniards, and about five thousand English. But the basis of it all is the Indian strain of blood, the best blood in Mexico to-day, that Indian blood. It was that that gave us Jaurez, Mexico's great judge and leader, and President. Diaz himself was of that mixed blood very largely. That Indian blood is stagnant. It is not the most progressive or fruitful, but it is honest in its way; it is steady, it is not given to treachery, it is marked by a measure of devotion and affection.

Now this is a wonderful country, rich in mines, lands, beautiful scenery—the finest mountains on our continent are there; snow-crowned Orizaba and that other that I don't always try to pronounce on a warm day, Popocatepetl, that looks down in splendor on the coffee fields. And all Mexico is a field of wonderful productiveness in its way—coffee, rubber, sugar, cotton that needs planting only once in ten years. You cotton planters, wouldn't you like to live down in that country? That is the character of the soil, three or four crops a year; in some places one hundred inches of rainfall a year, others only about twenty. The climate is determined by the vertical position of the land. You can go up on top of a mountain and be in the frigid zone and look down and see the temperate zone and may look down and see the torrid zone. It is by where you are, as regards altitude in Mexico, that you know the climate you are in; therefore Mexico for the most part, being elevated, is a very delightful place in summer; but by all means avoid it in February. February is called the fool month. It doesn't know which way to go or which way to shine.

In some sections of Mexico June touches October. There are three necessary things for the traveler in Mexico: mosquito nets, safety pins to hold them together, and hot-water bottles. When you have those, you can have all the climate you want any time

of the year. Especially would I commend the hot-water bottle. I think it saved my life when the cold of a Texas Norther sifted over into Mexico and seemed to be so severe as to threaten life itself. Dr. Winton and I were so happy as to have the attention of some thoughtful ladies in the Monterey Hospital who knew what to do to save a man's life. So they furnished hot-water bottles for us.

Now I think I have said enough on the line of what constitutes this wonderful country and its remarkable population and its unprogressiveness by virtue of the fact that in place of the foreign man coming to help the man back on his feet he has been coming to enfeeble him in order to get what is in his wallet. Mexico has been exploited by other nations to its own injury and its own great limitation.

Now the problem as it appears to us to-day is a very grave one. A turbulent nation, a government we cannot recognize and possibly will not recognize, great unrest, a determination on the part of the people to assert themselves as against tyrannical rule, a nation virtually without a religion—that is the startling fact for which we are so ill prepared. Cortez conquered Mexico with four hundred infantry, fifteen horse, and seven guns. What he did was to reach the native population and use them to effect the conquest of Mexico. Now that is the problem before the Christians to-day. And that is the permanent problem before the Christians of the United States, Mexico's neighbor, for there are few foreign missionaries in Mexico from Europe; they recognize it as our field. Therefore on this great missionary occasion it becomes us to state the conditions there and our relation to those conditions.

Ten years after Cortez made the conquest of Mexico he became fully aware that Mexico would never adopt the Roman Catholic religion. It was associated with blood, with all forms of villainy, and so very adroitly the Virgin Mary was naturalized in Mexico under another name and under another form. Outside of the City of Mexico a few miles is the beautiful temple of Guadalupe, which was built to celebrate the supposed appearance of a virgin to a poor peasant, telling him to go to the bishop in Mexico and ask him to build a temple and church where she appeared. When he was heedless of that request, she appeared another time, the



tradition runs, and filled his mantle or blanket with flowers, saying: "Go show those to the bishop." And when he unfolded his blanket to show the bishop the flowers, behold the image of the virgin, which they hang up in their temples and worship to-day, and which they call the Virgin of Guadalupe—an Indian virgin, not a Spanish one—painted on the cloak of a peasant as the result of a revelation to a peasant. It is well known now that it is nothing but a painting made by some Spanish artist on a bit of cloth very different from what is worn by a Mexican peasant, longer and narrower; but it has served its purpose, until the worship of this pagan goddess was substituted in large measure for the worship of the old gods in Mexico and became the basis for the debased form of Romanism that obtains in Mexico to-day.

Mexico is not a Roman Catholic country in the true sense of the word, but a paganized country; and when these Indians come up to worship at the shrine of Guadalupe, the orgies that obtain there are as bad as in any pagan land. The temple has to be cleaned by others before they can use it. It debases and paganizes those who worship there.

So it is true that every upward movement on the part of Mexico has been away from Romanism. Romanism represents Cortez and soldiers who were given to rapine, violence, and murder. It represents a hated nation who furnished in three hundred years sixty-two despised Spanish viceroys to Mexico, not a native among them. Mexico, robbed of its liberties and treasure, had every reason to hate the Spanish as she does to-day. And when Juarez came into power, he sequestered all of these Roman Catholic churches and took from them their fanes and temples. They are owned to-day by the government. They are permitted to be used for religious purposes, but the government has the whip hand; it has control of them.

That being the case, we have a problem before us of reaching a nation that never could reach the point of self-development under the kind of rule that Diaz imposed, which is a parental rule. They have no measure of education as a race. Porfirio Diaz told me out of his own lips in his palace that only fifteen per cent of the Mexican people could read and write, and he spoke of addressing himself to certain proposed reforms to get the basis upon which to build a real republic there. They have not power

to produce great leaders; they have not the power to develop strong self-government under the Roman or debased Roman faith.

Do you know that every reform movement that has ever been attempted in Mexico has been with the hope of American help? In 1779 George Washington became the inspiration of Hidalgo, a priest breaking with Rome and putting upon his banner the image of the Virgin of Guadalupe, appealing to the people that were under her patronage, and inspired by the fact that, as the American people had broken loose from the rule across the sea, so might Mexico break loose from the rule across the sea and become an independent country, as ours was. Years after, when Morales, a pupil of Hidalgo, also aspired to rule and lead the Mexican people, he too was inspired by what America had already done, as she had adopted her Constitution and entered upon a distinct national career.

When Juarez, that wonderful little Indian, became President of Mexico, the first to throw off completely the Spanish rule, though he had to leave his capital and flee from city to city in order to maintain any semblance of rule and leadership, he turned to America. He was always in earshot of America, and what delivered him from Maximilian was that our government sounded forth warning of a movement, in which the Southern and Northern forces were ready to join, to drive any foreign force from the republic of Mexico. Juarez was inspired to hope that America was to be his strongest and truest friend, and that friendship helped to establish the republic of Mexico in the days of Juarez.

It was the same with Diaz, with whom it was my privilege to have a conversation twenty years ago. He told me how he relied upon the friendship of America. He invited American capital to come into his country; he maintained relations of the kindest character toward American missionaries; and he put it to me to make known in America what he was trying to do in the education of the young men and women of Mexico, I having had the privilege of visiting a great institution founded by the wife of Diaz for the education of the young women of Mexico. He wanted the good opinion of America, and in a very large measure he had it. I deem Porfirio Diaz one of the most remarkable men Mexico ever produced. The trouble was that he continued too long in office and allowed others to use him. He lost his grip upon the people

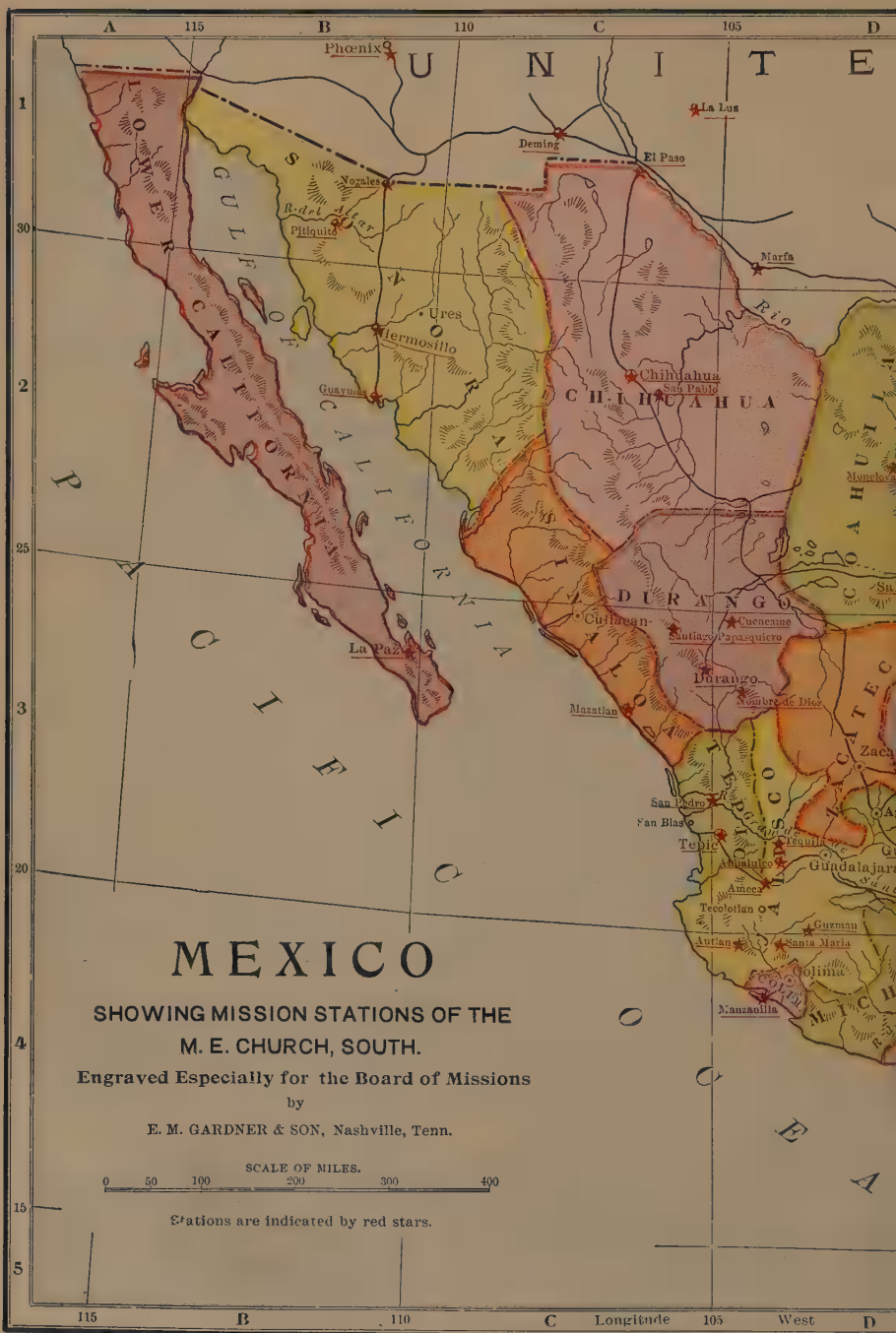
because they had been educated to the point of desiring something more than he gave them hope of obtaining.

When Madero came into power it was through American friendship. He assured me there was nothing he was more confident of than that America was his friend. And it was. On the other hand, not all the elements were combined in him, despite the clamor of his people to find in him their great leader, although his principles are adopted to-day. No man was ever received in Mexico with such a welcome. The streets were loud in *vivas* of welcome. He was a brave man, an absolutely fearless man, but an idealist, who sought to rule Mexico in advance of her preparation for self-rule. A great engineer once told me: "Liberty has never yet learned to talk Spanish." The time will come when, with their eye upon America as an ideal and their friend and more, Mexico will come to herself in the realization of her own power to develop her own resources.

In the bringing there of the appliances to bring forth from the earth the marvelous treasures of her mines, with quickened conscience and glowing hearts of gratitude, that nation side by side with ours will have its part in the world's conquest. But, brethren, we must be patient with a backward nation. The appeal is not only now to our sympathy for their tumultuous condition but for their natural backwardness, that comes from the fact that they have been so long dominated by a religion that never makes independent thinkers, never has. I would not for a moment disparage the early Franciscan missions that were so gloriously promoted by the Franciscan monks. You find them all through California where there were Mexican missions led by Mexican priests. Those great walls were built like a fortress to serve the double purpose of temple and fortress. It only goes to show what may under other than a parental rule be done with the Indian type of character that obtains so largely in those Southern parallels.

I may say with Mr. James Bryce that Latin America begins with the Rio Grande, and what obtains in Mexico and Central America and South America is the same general condition; a form of Christianity grafted onto a pagan stock, where the graft has not taken, where the vital forces of the graft have not been sufficient to bear fruit of the graft; and there is no hope for Mexi-





# MEXICO

SHOWING MISSION STATIONS OF THE  
M. E. CHURCH, SOUTH.

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co until under God's blessing a new and stronger and purer faith may come to make possible her salvation and redemption.

Now let me say this: Thirteen years ago I was in a church in London at a great service when the beleaguered legation holding our missionaries and ministers of the powers was an object of intense anxiety. I was asked: "Do you think the legation has fallen?" "No," I said, "nor under God's blessing do I think it will fall." I said: "Dark is the hour; it is a terrible experience they are passing through, but I humbly hope it is the new birth of China." And so it was. The attention of the Christian world was never so riveted upon China as during that time of prayer. It was the great prayer test of this century. When everybody's heart despaired here, nobody's heart despaired there, save the heart of the French Minister, an open and avowed agnostic. He said: "We are lost." But those Christian statesman and Christian Ministers and Christian missionaries said: "No; God is here. The prayers of his people everywhere will be effective; we shall be saved." And so it was. India had a new birth after the Sepoy rebellion. China had a new birth after the Boxer rebellion. Mexico, under God, is to have her new birth after the Huerta régime of treachery and assassination. The conscience of the nations is aroused; the prayers of God's people are fixed on Mexico as a little while ago they were fixed upon China and half a century ago upon India.

My brethren, God reigneth; let the earth rejoice; let the nations tremble. There is One whose scepter was given and won as the result of his passion, whose scepter in his sacred hands shall extend over all nations, and he shall be called King of kings and Lord of lords. It is ours to give attention to this bruised and wounded neighbor; it is ours to inquire kindly after him until he is put on his feet, ours to restore him to the humanity he craves. The service of God has for that land of untold wealth an opportunity in the conquest of the rest of the world. Why, the Jew and the Mexican, my brethren, are to have a part in the world's conquest we little dream of. The treasures of the world are gathering in their hands. Let us not rob them; let us encourage them to use what God has put in their power; let us teach them how to pour it out on God's altar for the salvation of the world.

## BRAZIL: THE OPEN DOOR.

BY BISHOP WALTER R. LAMBUTH.

**B**RAZIL is an open door. It is a door wide open and one of marvelous opportunity. It is a land of immense resources, is governed by a generous and hospitable people, has a constitution fashioned after our own, believes in our educational institutions, prides itself upon its religious toleration, and has shown itself friendly to the evangelical faith. The field is ripe; we as a Church have had large and rich returns for our investment, and too much importance cannot be attached to the necessity of prompt reënforcement and more adequate equipment.

### THE NEGLECTED CONTINENT.

South America has been called the neglected continent. It is a fact that the unpenetrated area in the center of Brazil is greater than that yet unexplored in Africa. Some heroic man like David Livingstone is needed who will penetrate the recesses of the forest and trace the tributaries of the Amazon until he shall have mapped out that vast territory and discovered its populations. It is estimated that there are 2,000,000 Indians in this section, one tribe of whom are cannibals, and another are head hunters like the aborigines of Formosa.

It is difficult to realize the size of Brazil, the territory which concerns us most. Venezuela, one of the northern republics, is equal in size to France, Spain, and Portugal combined. Passing down the Andes, we come to Peru, which is nearly twice as large as Venezuela. Farther south we reach the Argentine Republic, which is equal to all the United States east of the Mississippi, both north and south of the Ohio River. A line drawn through the length of the Argentine would be equal to a line extending from the southern tip of Florida through North and South Carolina, Virginia, the Atlantic States, Canada, and into Labrador. This one republic could support one hundred million people with its immense wheat crop and its innumerable sheep and cattle. Still we have not reached Brazil. You can take Venezuela, Peru, and the Argentine, put them all in Brazil, and have ample room for

the support and development of a nation. The entire United States of America could be laid on Brazil, and still there would be an area large enough out of which to carve the State of Texas. Brazil has to be thought of in terms of continents. It occupies so much of South America that it touches every republic on the continent save one.

#### NORTHERN THIRD: AMAZON VALLEY.

Brazil is best understood by thinking of it in three geographical sections. The northern third is the valley of the Amazon, wholly tropical. This river may not be the longest in the world, but it is the greatest, and empties two and one-half times as much water into the ocean as the Mississippi. It drains a basin containing a million miles more territory. A United States gunboat has entered the mouth of the Amazon and traveled one thousand miles to the city of Manaos, and then steamed fourteen hundred miles farther. That cannot be done on the Nile, it cannot be done on the Ganges, and has not been done on the Mississippi beyond St. Louis. An ocean steamer can travel six hundred miles on the Yangtze River, in China; but on the Amazon it can steam twice six hundred and then add two thousand miles more before the head of navigation has actually been reached. This would carry one into Peru. Adding the tributaries of the Amazon, we have a grand total of 27,000 miles of navigable water, or a distance greater than the circumference of the globe. While the greater part of this immense region is unoccupied by either the white man or the Indians, towns and cities are springing up on the banks of this estuary which are the pioneer centers of civilization and which should be made the reënforcing points of evangelistic and Christian educational work. Railroads are being constructed under the supervision of American engineers, and it will soon be possible for missionaries to travel by water and by rail to the remotest western boundary of this great republic.

#### RUBBER.

While the forests abound with valuable medicinal and dye woods, ebony, and mahogany, and while the doorposts and rafters of the houses occupied by the native Brazilians may often be of rosewood of the finest grain, it is the rubber tree which

is the most interesting from the commercial standpoint. This tree is indigenous; it is a part of the forest growth, and frequently reaches a height of seventy-five or a hundred feet. The Indian who goes in search for rubber finds a mound or elevated place where he builds his hut and prepares his simple outfit for the season's work. After his early morning coffee he starts off, hatchet in hand, with twenty or thirty earthenware cups, and, wading through the mud and ooze knee-deep he finds a rubber tree and makes an upward incision in the bark. To this he fastens a cup and goes on in search of the next tree. After tapping as many trees as he has cups, he returns to his hut, prepares his breakfast of rice, coffee, and jerked beef, takes a siesta of two hours at noon, and goes once more into the forest, gathering up the cups, which are now filled with the latex, or milky juice which has exuded from the incisions. In front of his hut he builds a fire of palm nuts, and in the smoke of the burning nuts he dries the latex, which has been poured on a canoe paddle, and which he turns over and over in the smoke until it forms the cake of commercial rubber. Fortunate is the Indian who does not lose his eyesight within five years from ophthalmia, which is often caused by the irritating smoke. This is the source of the native rubber, the rubber of commerce, which has not yet been vulcanized, but which in its crude state is valued at \$95,000,000 per annum.

As far as Methodism is concerned, there is no evangelistic work on the Amazon except at Para. An independent but devoted missionary by the name of Nelson has been working there for a number of years. The Southern Baptists and Presbyterians are at the mouth of the Amazon, but have not penetrated to any great distance. Other Boards have at different times projected work, but the attempts have been too feeble to secure substantial results. The Methodist Episcopal Church confines its missions to the Spanish-speaking peoples of South America. Our Church, having work only in the Republic of Brazil, should by all means open a line of stations extending to the upper reaches of the Amazon. This is the more important in view of the development of the rich territory lying along the eastern slope of the Andes.

## MIDDLE THIRD: TABLE-LANDS.

Passing down the coast from Para, which is the great rubber port of Brazil, we reach Pernambuco, which exports large quantities of sugar, and then Bahia, which is the tobacco port of this long coast line. Two days' steaming from Bahia brings us to the city of Rio de Janeiro, named the River of January by Cabral, the celebrated Portuguese navigator, who discovered the mouth of the harbor on the first day of January, 1500. It was not a river, as supposed, but a magnificent harbor capable of floating the fleets of the world, studded with islands set with royal palms, rimmed in with lofty mountains, and having on its southern shore at this time a splendid modern city with a population of one million souls.

## METHODISM.

It was here that Rev. J. J. Ransom, of the Tennessee Conference, began work in 1876 with three American and no Brazilian members. We now have two Annual Conferences—the Brazil and the South Brazil—with 23 Brazilian preachers, 45 missionaries, including women, 7,038 members, and 5,427 Sunday school scholars. The Brazilian Church raised last year for the support of the ministry \$16,893, for missions \$2,482, and for Church extension \$3,997, and pledged the support of the first missionary to our new mission in Africa. In addition to the splendid showing made by these figures there should be mentioned Granbery College, one of the leading Protestant schools for young men in the republic, and the six boarding schools and colleges for young women under the auspices of the Woman's Missionary Council. Our women have shown great wisdom as well as zeal in the development of an educational work which is reaching hundreds of the youth of the land, touching scores of homes, and helping in an intelligent way to intrench Christianity in the centers of population and of activity.

While the north is the rubber section, the middle third of Brazil, which consists largely of table-lands back from the seacoast, is devoted to the raising of coffee. Much of our work adjoins the coffee plantations, and some of it is carried on with the consent of the planters themselves and in behalf of their employees. From Piracicaba and Ribeirao Preto, on the one hand, to Bello Hori-



zonte and Cataguazes, on the other, with a distance of nearly one thousand miles between these points, we have an evangelistic work which is being vigorously carried on, the further development of which and its success depends alone upon our ability to man the field and to furnish the grants in aid necessary to the building or completion of chapels and churches in towns and even remote rural sections, where even a little aid will stimulate the local congregations in a large degree to self-help and constructive work. The Brazilians are a generous and willing people, open to suggestion, easily led, and grateful for such help as the mother Church in the United States is able to give. The erection of churches at Villa Isabel, Juiz de Fora, and at Sao Paulo in this Conference during the next two years constitute emergent needs which cannot be long postponed. These churches will require eight, ten, and thirty thousand dollars respectively. The last sum seems large; but when we remember that the city of Sao Paulo has over 300,000 inhabitants and is the manufacturing and commercial center of one of the greatest States in the republic, the figures are not extravagant. What is more, one-third of this amount will be contributed on the field. A memorial by some Church or individual in the United States would be of incalculable help to us at this time. Without such help the progress of the work will be arrested for years.

#### THE COFFEE CUP OF THE WORLD.

Brazil is called the coffee cup of the world. It produces three-fourths of all the coffee which is grown, and the yield of one year from the Brazilian plantations, it is said, would fill one hundred steamers of one thousand tons burden each. The plantations have anywhere from one thousand to one million trees. The largest, administered by an English syndicate, is said to have over six million. The coffee trees are about twenty feet high and planted that many feet apart. The flower is white and almost as fragrant as the orange. The berries are spindle-shaped, pinkish in color, like a cranberry, and when ripe are pulled off with the hand, in which process the branch is not unfrequently stripped of its leaves. The berries are then passed between rollers with teeth like those in a cotton gin, they are thrown into a vat, where the remaining pulp is soaked off, and then carried out and spread upon the great

threshing-floor-like places paved with brick or cement, where men or women rake the berries back and forth under the sun until they are dried. After three or four weeks the grains are passed through a fanning mill and then are sorted out in several grades by hand or by machinery, after which the coffee is deposited in sacks and kept in warehouses in a cool, dry place for from six to ten years, if retained for home consumption. The crop of the year may be exported for foreign consumption, in which case it is green and does not make the best quality of coffee. In every well-regulated Brazilian family where they can afford it they have a maidservant, who parches the beans, pulverizes them between two stones, boils the water, and makes the coffee by a process of dripping it through a bag fastened to an iron ring driven in the wall of the kitchen. Such coffee is of a cherry red color, is drunk without cream but with plenty of sugar, and has a delicious flavor. The coffee crop of the republic is in value equal to about twice the rubber, or about \$180,000,000.

#### POLICY OF EXPANSION.

Returning to Rio de Janeiro from the table-lands, we are reminded of the fact that under the leadership of Rev. H. C. Tucker we have a great Central People's Institute in the heart of the city. It is in rented quarters, but has many institutional features, including reading rooms, day and night schools, a lecture hall, a kindergarten, and meetings for women. Through the generosity of a noble Wesleyan layman, who is employing 6,000 workmen in Rio, the sum of \$1,200 is placed at our disposal for the conduct of this work. It should have permanent headquarters, which in this metropolis would cost a large sum, but toward which the municipal government is willing to contribute a site worth \$25,000 and material valued at a similar amount. We have the confidence of the leading men of the city, and there is no limit to the extent of their willingness and liberality provided we adopt a bold and vigorous policy in our enterprises for the uplift of the people.

It is some of these very men who came to Miss Glenn, the agent of the Woman's Missionary Council, proposed that we establish a great boarding school for girls which could be patronized by their daughters, and pledged their coöperation, saying they much preferred patronizing such a school in Rio conducted by Prot-

estants than to send their daughters to Paris, Lisbon, and Barcelona. It is to be hoped that the hundred thousand dollars, as a minimum sum for this undertaking, will be forthcoming before the opportunity for our Church is altogether lost. If we would save Brazil, we must save its women—women of every class.

#### A GROWING WORK.

Once more sailing down the coast, we reach Santos, within one day's journey of Rio. This is as much the coffee port of Brazil as Para, at the mouth of the Amazon, is noted for its exportation of rubber. While Santos was for a century the storm center of yellow fever epidemics, both this place and Rio have been rendered absolutely healthy by the elimination of the mosquito which bears the yellow fever germ. Three days' journey brings us to the southern third of Brazil, or the State of Rio Grande do Sul, the principal city of which is Porto Alegre, on a deep bay where five rivers empty into the sea. This is a city of 150,000 inhabitants and one in which we have a growing work, including our college for girls, greatly in need of a building, and the Institutional Church, a beehive of activity. Our need here and along the four hundred miles stretching across the State to Uruguayana is churches and parsonages for the accommodation of young but vigorous congregations at five points along the line and at several others at a distance of one hundred miles north and south. In some cases the site will be given if we guarantee the erection of a church. In others the purchase of a site and a small donation on the parsonage would enable us to house the congregation on the lower floor and the preacher and his family on the upper floor until the parsonage could be paid for and the erection of a church begun. The liberality and zeal of our people in this South Brazil Conference, which was organized in 1910, know no bounds. One congregation paid all of its assessments, voluntarily increased its assessment one hundred per cent, and made a thank offering at Christmas of \$400 for evangelistic work. These people contributed ten dollars *per capita* during the past year, and yet have been worshiping for several years in an old building in which the floors have been honeycombed by the ants and where one wall is propped up with poles in order to keep it from falling down. A church built for this congregation in Porto Alegre, where they







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BRAZIL  
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SCALE OF MILES.

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can be counted upon to raise one-fifth of \$25,000, would enable them, in turn, to lend a helping hand to struggling congregations in other sections of this State. The other need, equally urgent, is the sum of \$10,000 for the completion of Union College, at Uruguayana, where we must house over two hundred boys and girls who by a wonderful Providence have been thrust into our hands.

#### SOUTHERN THIRD: PRAIRIES.

Instead of table-lands, we find here in the far South rolling prairies and high grass. It is the cattle section of Brazil, where tens of thousands are found grazing along the streams or on the slopes of the hills, with here and there an ostrich peeping through the grass or with its head arched over the back of some wild steer. This is rapidly becoming the grazing section of the New World. The wealth of Rio Grande do Sul and the adjoining States, while not based upon either coffee or rubber, is equally substantial. The resources of the outlying interior need only to be developed. They will be developed before long by a people who are pioneers by nature and necessity, who are free and independent in spirit, and who have larger qualification for leadership, perhaps, than in any other section of the republic.

#### WHY ARE WE IN SOUTH AMERICA?

Dr. Robert E. Speer in his "South American Problems" gives a satisfactory reply in the following terms:

1. The moral condition of the South American countries warrants and demands the presence of any form of religion which will war against sin and bring men the power of righteous life.
2. The Protestant missionary enterprise, with its stimulus to education and its appeal to the rational nature of man, is required by the intellectual needs of South America.
3. Protestant missions are justified in South America in order to give the Bible to the people.
4. Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood.
5. Protestant missions in South America are justified because the Roman Catholic Church has not given the people Christianity.

It has not been an intrusion upon our part, as is well shown by President Barrios, of Gautemala, having urged the Presbyterian Board in 1882 to send a missionary to that republic and offered to pay his expenses.

When General Sarmiento was elected President of the Argentine, one of the first things he did was to give Dr. William Goodfellow, an American Methodist missionary returning to the United States, a commission "to send out a number of educated women to establish normal schools in Argentina."

There have been at least three towns in Brazil where the leading citizens of the place, including the highest official representatives, have insistently urged us to take over schools, saying that our missionaries with their ideals were better able to build character than they. At Cataguazes, where we took over an agricultural school two years ago, they are supporting both Rev. W. B. Lee and the Brazilian preacher who have been appointed to that work.

#### THE ENCYCLICAL OF PIUS IX.

What is the explanation of the attitude of professional men and political leaders in Brazil—men who, while their wives and daughters are Roman Catholics, are avowedly agnostics or positivists? It is simple enough when the dominant Church subscribes to such arrogant assumption of authority as that contained in the Encyclical of Pius IX., issued in 1864 and addressed to all "patriarchs, primates, archbishops, and bishops in connection with the apostolic see throughout the world," as follows:

1. The Catholic Church ought to fully exercise until the end of time a "salutary force not only with regard to each individual man but with regard to nations, peoples, and their rulers."

2. The best condition of society is that in which the power of the laity is compelled to inflict the penalties of law upon violators of the Catholic religion.

3. The opinion that "liberty of conscience and of worship is the right of every man" is not only "an erroneous opinion, very hurtful to the safety of the Catholic Church and of souls," but is also "delirious."

4. Liberty of speech and the press is "the liberty of perdition."

7. The "Church has the power of availing herself of force or of direct or indirect temporal power."

8. In a legal conflict "between the ecclesiastical and civil powers" the ecclesiastical "ought to prevail."

9. It is a false and pernicious doctrine that "public schools should be opened without distinction to all children of the people and free from all ecclesiastical authority."

Is it a matter of astonishment that the men of South America who have traveled, who have become liberalized, or who have taken time enough to think the matter through for themselves should have swung clean away from Romanism? The sad fact is that they have allowed themselves to be carried into a state of utter indifference to religion, if not into agnosticism or rank infidelity. Brazil religiously is full of gross superstition and a form of worship which lacks the moral quality without which no true piety can exist. The women are devoted Catholics, but largely because they know no other faith. To many of them there has come a rude awakening and a severe wrench from their misplaced confidence in the sanctity of the priesthood.

Is this a denunciation of individual men and women in the Roman Catholic Church? By no means. It is an arraignment of the Church itself. There are many sisters of charity who live pure and noble lives of self-sacrifice and not a few priests who are splendid illustrations of courage and devotion. I traveled several thousand miles in Africa last year with one who was one of six that came out from Belgium five years ago. Four of them lay dead of African fever on the upper Congo; the fifth had been invalided home; and this one, ordered out of the country after his second attack, went unwillingly. It is neither the lion nor the fever nor the dreaded sleeping sickness that can conquer Rome. Her most deadly foe is at her vitals. It is immorality in her priesthood. Rome needs purging from within.

What does Lea's "History of Sacerdotal Celibacy" say? We quote from Speer's "South American Problems," p. 159, and Macmillan, 1907, Volume II., p. 341: "In spite of the Nicæan canon, on which the rule of celibacy has virtually rested, the Church, after a struggle of more than a thousand years, was forced to admit the *subintroducta mulier* as an inmate of the priest's domicile. The order of nature on this point refused so obstinately to be set aside that the Council of Trent finally recognized women as a necessary evil; and only sought to regulate the necessity by forbidding those in holy orders from keeping in their houses or maintaining any relations with concubines or women liable to suspicion."

The careful provisions as to the age and character of these "Marthas" and the prohibition of manifestations of undue fa-

miliarity with them, especially in public, are scrupulously enumerated in the latest assembly of Catholic prelates, the Plenary Council of Latin America held in Rome in 1899. These precautions are not uncalled for if there is truth in the statement that statistics submitted to the Council showed that in Latin America of 18,000 priests 3,000 were living in regular wedlock, 4,000 in concubinage with their so-called housekeepers, and some 1,500 in relations more or less open with women of doubtful reputation.

That such a state of things is deplored by many who are eminent in the Church, we cannot for a moment doubt. It constitutes a most hopeful sign. It is no less than Juan Bautista Castro, Archbishop of Caracas and Venezuela, who is quoted by Dr. Speer as having said in his pastoral letter of December 7, 1908: "The clergy has fallen into profound contempt because of events which have placed them on the declivity which leads to all manner of failure. There are no calls for the clergy, and this contempt for them, so general, is one cause for this lack. Impotence, sterility, decadence, moral and spiritual—all these, accompanied by the strident and persecuting words of our adversaries, form the true and striking picture presented to all who deign for a moment to contemplate it."

#### BRAZIL A FRUITFUL FIELD.

A vigorous type of Christianity is needed for Brazil. Given such a type, working with the leaven of the gospel, we may confidently expect to see the forty per cent of illegitimacy and the eighty-five per cent of illiteracy wiped out and a general toning up in morals. The republic needs thoroughly trained Christian teachers and preachers, Americans and Brazilians, who will do honest work, hold up the highest standards, and live what they teach.

This is one of the most hopeful fields in the world. When one thinks of the growth of Protestantism, nearly fifty thousand strong, in the face of Romish misinterpretation, opposition, and abuse, one concludes that it has been one of the most fruitful. The common people hear the gospel gladly. To them it brings freedom from bondage, comfort in sorrow, and a new and larger life. To them we must go or be untrue to the command of our Lord.

## CUBA.

INTRODUCTION BY DR. W. N. AINSWORTH.

WHEN I was a boy the intercourse between the United States and Cuba was so inconstant that the island seemed to us to be quite as far away as South America, even farther away than Great Britain. Following our little brush with Spain and the temporary American protectorate over Cuba, it was brought very much closer to us. Later, with the completion of Mr. Flagler's railway along the coral reefs to the city of Key West, a journey from Atlanta to Havana became but little more than undertaking a trip from Atlanta to New York City.

Cuba lies at our very doors. Ever since the Spanish-American War our Church has been undertaking to evangelize that island. The bright particular star that has guided the destinies of our evangelistic work in Cuba is Bishop Candler. He is unfortunately absent to-day. His name will go down in history as that of the great apostle to the Cubans. But very fortunately we have with us a missionary who has done yeoman service on the field, and the Rev. Henry Smith, one of our Cuban missionaries, will speak to us of Cuba, our island neighbor. I take pleasure in introducing him.

ADDRESS BY REV. HENRY SMITH.

Just before going out to Cuba, a few years ago, a minister of the Methodist Church, a man who is now in the mission field, said: "Smith, you and those men in Cuba ought to be able in ten years to Christianize that little island and be back at home." I hope no one here this morning has such an idea of the importance of the salvation of the Cuban people. You cannot develop a strong and great Christian character in ten years, much less Christianize a nation. I am afraid some of us have about the same idea of Cuba that we got when we were boys and girls studying our geography and we could cover the entire map of Cuba with our hand. I find there a great many people who seem to depreciate the Cuban people. But the Cuban people are not a low-grade people and an indifferent people; they are a people who



are quick to see, quick to learn, and quick to improve the opportunities that come to them.

The island of Cuba itself is not so small as many of us think. It is divided into six States or provinces. It is not so poor as some imagine. It grows the best tobacco in all the world, the best quality of tobacco; it has the largest sugar mill in the world, and one of the best sugar fields we know anything about. It is rich in mines of ore and of copper. Not only that; Cuba has more people than some of us think. She has a number of cities with a population of from twenty to fifty-five thousand. Havana ranks among the cities of our own country, with over three hundred thousand inhabitants.

Cuba has more than two and a one-half millions of people, and there is not a soul in Cuba that does not need Jesus Christ as a personal Saviour. And I say to you, my brethren, with sorrow that there are very few of that great multitude of people who know Christ as a personal Saviour. There are some ten or twelve thousand Americans in Cuba. Those ten or twelve thousand men and women are struggling under great temptations; and a large per cent of them are going down, never to rise again, I fear, unless we go to them with a vital gospel of salvation.

There are those who depreciate Cuba as a mission field. It is not far enough away to be enchanting. It has not enough danger about it to stir up that disposition in all of us, at least while we are at home, to want to suffer. It is very near our doors. It is easy of access. Yet for that reason it ought to be a most attractive field. By reason of the roads and railroads, almost every part of its territory can be reached without any very great physical effort. It opens to us its doors. Its government at least does not oppose the gospel of the Protestant religion. It demands our training and tenderness and sympathy and love and care by all the laws, both human and divine. We expect and hope and pray that you will look upon her once more as the youngest daughter of our Church, our mission field, and put your blessing upon her.

Not only so, but Cuba stands to us and we to her in a relation which obtains in none of the other mission fields. We are the only Methodist Church working in Cuba. Now think of that. It is not true of any other mission field we have. But if we do not take the gospel of Jesus to the Cubans, they will never have it as it is

preached by Methodists, and I want to say to you that Cuba needs the gospel of Methodism. She has responded to that gospel more readily, more heartily—I was going to say more truly—than any other mission field except Korea; and up to the time Korea was the age of the Cuban Mission it had not responded more heartily than has Cuba. Our great day of response is not over.

We have to overcome some prejudice in going to Cuba and in getting money for Cuba. There are those who think that, since Cuba is a Roman Catholic country, there is no need of going there. I suppose most of those who are here have outgrown that idea; and though we may look indifferently and coldly upon Cuba, we should be ashamed to acknowledge that we still hold on to that idea. My brethren, are you ashamed or afraid to go to a man in your own town and talk to him about Jesus Christ and plead with him for his soul's salvation because he belongs to a Baptist family or a Presbyterian family? If not, how much more should you go to your neighbors just across the Gulf and tell them about Christ! The fact is that the greater part of the people of Cuba are not Roman Catholics in any true sense of the word; they do not attend church; scarcely any of the men ever attend church, and a large per cent of the women and children do not go. They do not know even the doctrines of the Catholic Church as they teach them. They know but little about purgatory; they know but little about the Virgin Mary. They know, indeed, a little about those things, but they do not hold them as sacred. They have no confidence, I may say, in the purity of the priesthood. Now you see that they can't be a religious and consecrated people, even to Romanism, with those unbeliefs and lack of confidence in their priesthood.

There is another thing: Roman Catholicism as seen in Cuba is not properly a Christian religion. It does not either by precept or example present the truth of the gospel of Jesus Christ. It had absolute control in Cuba for four hundred years; and when the Cuban republic was established, four-fifths of the people could not read or write and forty per cent of the people were born out of wedlock, and that great sin must forever lie at the door of Romanism, for she had absolute control over the laws of marriage. Not only that; she has not taught the people the fundamental principles of the Christian religion. They know almost

nothing, I may say, about those things that are essential to personal salvation. You would be surprised to find intelligent people, men and women, who can talk to you intelligently upon any other subject, absolutely ignorant concerning the fundamental principles of Christianity. We have a great field and a great opportunity in that country. They respond to our gospel, and they love the songs of Methodism.

We have some needs over in Cuba—not very many, like these other great fields you hear about, but we very much need a few things. We need just a few men and women in Cuba; about ten or twelve missionaries would adjust our conditions, make them far better than they are now. I believe that we could handle the proposition fairly well with ten or twelve more men in Cuba. But I want to say to you that some of the best men we have in Cuba are overworked, tremendously overworked. Some of these men are not going to be able to stand under that very much longer. I don't know what we would do without them. You need men there for training. A man cannot become a missionary in a year or five years; I doubt if he can become one in ten years. You ought to have men there to take the place of those men who are breaking down trying to meet the great need that is upon them.

We have some colleges over there; we have Pinson College. I am glad they named it after the Secretary of the Board of Missions, and I hope you will take that college up and make it something like it ought to be. You have a beautiful property in the campus, but only some little cabins on it, just some little houses, not at all commensurate with the work it has to do. That college draws from a territory something like three hundred and fifty miles long and seventy-five to one hundred and fifty miles wide, and it is all the school we have in that section of that country. My brethren, there is a great opportunity for us in that school work. When the United States made the plan for the public schools in Cuba, they left out any provision that the whites shall go to one school and the colored people to another. They thought that they could go together, but they won't go. Now, then, you may criticize them and say: "Since they are Cubans, they ought to go." But you wouldn't go. The negroes go on all right, and the result is that the negro children are getting the education when many of the very best poor white Cuban children are not





# CUBA

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getting it. That opens to us a great field. The only thing that is left for them is the private school. Tuition is so high that a large per cent of the Cuban whites cannot pay it. It must be high to meet the expenses. We therefore can go with our schools and meet that great opportunity of teaching many of the truest and best boys and girls of Cuba not only what they need to meet the necessities of life, to make a living in this world, but Jesus Christ.

Then we have another college, Candler College. I want to thank you this morning, my brethren, this whole Conference, in the name of the missionaries—I may say much more, in the name of the Cuban people, and, above all, in the name of our Cuban preachers—for the gift of the new building at Candler College. You have no idea what that means to our mission; you have no idea what that means to our Cuban preachers; you have no idea what that shall mean, my brethren, in the years to come. Even last year, before the buildings were completed, every room except two was filled, and the teachers were taxed to take care of the students that came from the city. They are glad to get hold of our education, and they came not simply to find out what they can about English, but they want to get that moral teaching and some of them that purely religious teaching which is taught in Candler College. I want to say to you brethren in this connection that Candler College stands out clear and with a ringing emphasis upon personal salvation and Christian character.

Now before you get your breath we are going to be calling for more money for that school. It is a growing school; and as long as those schools grow and those missions grow, we are going to come back to you for help in the matter of money and men. We need them, and yet I thank God that the schools largely pay their own way. We are needing just a few scholarships, and we need them badly. You may say it is a strange thing that we should need scholarships when our schools are full; and yet do you know that the same thing happens in Cuba which happens in the United States—that many of the best and strongest men and consecrated boys are poor boys. In my congregation I have a little boy twelve years old that studied English two months—just two months—and he wrote four hundred and sixty-eight words in English without anybody training him or suggesting one; and yet he missed

only seven words out of all he wrote, and he continues to study English. And that boy is just as good in the study of his Bible and the study of his Sunday school lesson as he is in the study of English. He is a manly fellow. He is going to make a minister, and we must get him into Candler College. But he and his family are poor.

We have one other need that I am going to present this morning—that is, we need some churches. We need a few small churches. The work in this place has developed just about as far as it will or can go until we have some church buildings. And then we need four or five stronger or larger churches than these. We especially need one great church in Havana, a church that will take care of the Cuban work and the American work, a church that will not only represent Methodism in Cuba but will help to meet a great need that is there, that will help us take hold of a great opportunity for Cuba. Brethren, we need that church right now. O how we need it! I want you to realize it and get your hearts upon Cuba. Sometimes we feel that men look at the great fields too much. You know, I think it is easier to get men to go to China than to Cuba. And people say: "This is a great day, and great things must be done, and Cuba is not worthy of my efforts." Brethren, Cuba is worthy of the very best efforts and of the very best men in all this congregation.

I want to say that the Americans who are in Cuba realize it. Let me tell you something. There is a little American Church in Havana in a little house not any bigger than this platform, if as large, with a membership of about fifty, and they are not there, a great many of them, because it is a floating population; and yet last year that little membership, that little Church, with not a man in it that owns his own house, not a man in it that has his own business, unless it be a physician, all of them laborers, representing companies in a land where the cost of living is high, gave \$1,400 for missions and their incidental expenses. More than that, they gave \$550 to help out on the building of Candler College. Why do these men respond? It is because they see the need. Thank God, more than that—they have confidence in the gospel of Christ as preached in Cuba. For they see that seed. If you can see it as they do, I am sure you will respond to the need of Cuba. May God help you to see it!

## IN DARKEST AFRICA.

BY REV. W. M. MORRISON.

**I**T is hardly necessary for me to say to you that it gives me great pleasure to have this opportunity of being with you here in this assembly and to bring to you from darkest Africa a message which, I trust, will be one to inspire you to undertake a great thing over there. It has been my privilege to be a missionary for the Lord Jesus Christ in Africa for seventeen years, and the longer I live in Africa the more thoroughly I have become convinced that not only is Africa redeemable, as Bishop Wilson has said, but that Africa is ready for the gospel of the Lord Jesus Christ and that the Saviour has many trophies in that dark land which let us pray that you and I may have a share in bringing unto himself.

Africa is the second largest continent of the world. We can hardly realize what that means; but if we were to take up the African continent and put it down on top of the American continent, letting the eastern point touch at New York City, the western point of Africa would reach away out into the Pacific Ocean to Honolulu. From New York City the southern part would reach down to Buenos Aires, in South America. So you have some idea of this enormous continent with which we have to deal. It has been estimated that there are two hundred millions of people within the confines of this great Dark Continent. If that be true, it means that every seventh man in the world is a black man. It means that if all men in the world were to pass before us this afternoon in one unbroken line—the white man, the yellow man, the red man, and the black man—you would observe that every seventh man in that line is a black man. We think that here in America we have a negro problem, but in America he is only one in ten, whereas in all the world he is one in seven. So it is a question, then, for the Christian world to settle: "What are you going to do with this black man, this one man in seven in all the world?"

Not only so, but I believe that Africa has a very special appeal and challenge for the Christian men and women of this

Southland of ours. I believe that the very remarkable and wonderful success which has attended the mission of our Southern Presbyterian Church in Africa during the past twenty-one years is a challenge and call from God himself to the Christian men and women of this Southland of ours to go over yonder into Africa and evangelize this one man in every seven in the world. Why do I say that? Because I believe we men in this Southland are better fitted and prepared of God to evangelize Africa than perhaps any other Church or people in all the world. Why so? Because we are born and brought up with black men. They understand us, and we understand them. We understand their good qualities and their bad qualities. Many of them have been our dear friends in this country. The result is that when we go over there the body of the black man is not repulsive to us, his features do not repel us, because we have been accustomed to them all our days. I will illustrate that this way: We have a missionary out there, Mr. Scott, a Scotchman, and some months ago he went back home to Scotland and married a Scotchwoman and brought her back. She had never seen a black man until she arrived in Africa. At our station at Luebo we have every Saturday, as Bishop Lambuth can testify, on the mission compound a large market where six or seven thousand native people assemble to buy and sell and barter and trade. When Saturday came, Mrs. Scott came up to see the market, of course, and when she arrived there she wended her way through this great mass of blackness out through to the other side and then back again. I was standing there on the outside, and she came up to me and with a sigh of despair she said: "Mr. Morrison, they are getting blacker and blacker!" We people down here in this Southland would not be impressed like that. We know very well that the negro is as yet a child race, that you can't expect of him all the things you expect of our civilized white race, which has been in contact with Christianity for hundreds of years.

We know very well that they are only children as yet, and that a child needs a father. He needs a father's love and a father's help and a father's sympathy and a father's protection, and during all these years of the life of our mission in Africa, we have just simply tried to be fathers and mothers to them—that is all. And word has gone far and wide into the great in-

terior regions east and south of us that down at Luebo there are white men and women there who love the black man. They hadn't seen a white man that loved a black man. They knew very well that the white Belgian government official didn't love the black people; otherwise they wouldn't cut off their hands and feet and pillage their villages. They knew the Belgian trader didn't love the black man; otherwise he wouldn't take their women by force and take their produce by force without pay. But from down there at Luebo word went far and wide through all the great region there that there were white men and white women there that loved the black man.

And I want to say to you right here that I have been very profoundly impressed with the fact since I have come back home this time that the people not only see the door of opportunity opening in China, Japan, India, and Africa, but the great God who is the source of all love is breaking down the wall of prejudice between the white man and black man here in your midst. I am so thankful for what I have heard here since I have been in this meeting. I am thankful to see that the Christian men, and women as well, as you heard yesterday, are reaching out the helping hand to the man in black in our midst; and I want to say to you that out yonder in our mission from the very beginning we have had black men and black women from America with us. I am happy to be able to tell you, after these twenty-one years of experience, that there has never been one single word of jar or confusion between the white men and colored men from America at our mission.

Now I have decided to divide what I have to say to you this afternoon under four general heads. First of all, Do the native heathen people of Africa really need the gospel? The second question will be, Will they receive the gospel if you take it to them? The third question will be, Does the gospel transform their lives? And the last question will be, What can you and I do in order to send them the gospel?

The first of these questions is, Do the native heathen people of Africa really need the gospel? Has Christianity anything which it can give them that will make them better? Is it quite useless to bother ourselves by sending our sons and daughters to them, or is it quite useless to send our means and prayers and sympathies? I



was traveling only the other night on a railroad train with a man who said: "I have traveled all over the world and met a great many heathen men and found them a pretty good sort of people—found them quite content and satisfied and happy—and I don't believe it is of any use to send your missionaries to the heathen lands of the world." All I have got to say to any man in this country of ours, with the liberty and enlightenment and privileges he enjoys, who thinks this is that he is an ingrate. He forgets that he himself, with all this boasted Christian civilization of ours, is the result of missionary work. He forgets that the missionaries of Christ fifteen hundred years ago left their homes in Southern Europe and went up into the bogs and swamps of Germany, France, England, and Ireland and preached the gospel to your forefathers and ours, who were just as far sunk in darkness and sin and ignorance as the blackest man in the heart of Africa this afternoon.

Let us take a little visit, if you like, into a heathen village, and let us see what we find there, and let us see whether or not we would like to exchange places with them. We are in this village now, and on each side we see native huts, all thrown down without very much order or system. Usually the streets are not laid off, and there is shown on every side that usual characteristic of the negro race, lack of order and system. You will also notice that in this heathen village the average size of the hut is about six feet each way, and inside of this small space of six feet each way you have a husband, wife, two or three children, three or four dogs, a cat or two, a half dozen chickens, and an innumerable number of domestic insects which I need not trouble to mention by name—all inside of this small space of six feet each way. But now, I am happy to be able to tell you, under the transforming power of the gospel of Jesus Christ in our Christian centers, we are having the native people build larger houses and put the goats and chickens and pigs on the outside, and we trust all the domestic insects also.

We look over there on the side of the village and see a group of men standing. We go out there and find in the middle of that group some men, women, and children tied with ropes about their necks. What is that? A slave gang. It means that they have gone over to the village on the other side of the hill and fought

that village, captured some of the men, women, and children, killed many others, pillaged and plundered the village, and these are slaves, and they are going about in the country to sell them as slaves to other native men. You will doubtless be surprised this afternoon when I tell you that perhaps one-half the population of Luebo and the vicinity, consisting of fifteen or twenty thousand people, are domestic slaves.

I am glad to be able to tell you that as a result of your prayers in this Christian land of ours we have been able within the past three or four years to break the shackles off of fifteen millions of slaves in the Congo Free State. I am glad to thank you, and especially those who had an active part in this matter, in the name of our fifteen million slaves, for what you have done in liberating them from the slavery of King Leopold.

You follow that gang of slaves a little farther across the village and see them stopping just at the edge of the village. Examine this group, and you find an old woman. She won't bring very much in the slave market; she is very old and decrepit and can't walk. So she is taken to the outskirts of the village, caused to lean over, and her head is cut off with one stroke of an ax. Then the flesh is carved from her bones, some of it being put on top of a house to dry and the other being put in pots to eat for supper. This is a cannibal feast. Will you be surprised when I tell you that the natives practice cannibalism in parts all over Africa? In that part of Africa to which Bishop Lambuth and his party are soon to go they are going into the midst of a great cannibal tribe, and I am going to ask you this afternoon if you will not join in prayer and hold up the Bishop and his party as he goes there into that tribe in the midst of the great darkness.

But you will perhaps not be surprised when I tell you that now, under the transforming power of the gospel of Jesus Christ, we have men who were cannibals who are now elders in our Churches. There is Mudimbi, of whom Bishop Lambuth will perhaps speak to you. He is an elder in the Church. I have a letter that says Jappo, a cannibal chief one hundred miles from Luebo, has not only given up cannibalism but has built a chapel and is requiring all his people to go to church. You will not be surprised when I tell you that the leading teacher now in that chapel is a man who was a witch doctor.

We look on the other side of the village and see a group of men and women and children and dogs rushing out into a field. What does it mean? We arrive on the spot and see a woman lying on the ground tied hand and foot and a pot of brownish fluid beside her. What is that? That is the poison cup. They are going to give her poison in order to test whether she is guilty of witchcraft. You know out there in Africa, according to their idea, whenever a man dies it is because of a witch. Whenever a man is sick or has had any ill luck or misfortune, it is not because of natural causes, but because of a witch; and the way they have to test whether a woman accused of witchcraft is innocent or guilty is to give her the poison cup. I remember on one occasion at the village of Banchee I saw a great crowd rushing out in a field. I went out, but before I could arrive on the spot they had already given poison to two old women. One succeeded in vomiting the poison, and therefore was not a witch; the other couldn't vomit, and died in great agony. After her death I saw her two grown sons, without a tear in their eyes, take up the lifeless body of their old mother and throw it into a field and throw a brush heap on it and burn it. That burning took place within a few hundred yards of Banchee, and now within a short distance of where that occurred there is a native church, and it would be just as impossible for that to happen there to-day as it would be for it to happen here in the vicinity of Waynesville.

The transforming power of the gospel of the Lord Jesus Christ is the only thing in all this world that will put down witchcraft and all the cruelty that goes with it. Only a few days before I left Luebo an old woman about sixty years of age came to the station, and her right arm from her finger tips to her shoulder was a reeking mass of sores. The bones of the elbow and hand were protruding through the rotten flesh. I asked her what was the matter. She said they accused her of being a witch, and in order to test it compelled her to put her arm into a pot of boiling oil. The poor old woman lived along for a few weeks, and died in great agony.

We see one house in the village much larger than the others. What is that? It is that of the chief of the village. On each side we see smaller houses. Those are the houses of his numerous wives. Over there polygamy thrives. A man who has only one

wife is very small potatoes indeed. The result of all this is that there is no sacredness of the marriage relation. In Africa there is no home, that magic word which brings back to us the memory of father and mother and brother and sister and the fireside. There is no home in Africa, no word for home; it is simply house. There is no word for wife; it is simply woman. There is no word in their language for husband; it is simply my man. There is no word for brother, no word for sister, and, saddest of all, there is no word in their language for virtue. People don't have names unless they have the thought and the idea first.

Now, then, in this native village we look down there, and there is a hut, and just in front of that hut is a stake fastened in the ground, and the upper part of that stake is carved like a man's head, eyes, nose, and mouth. What is that? That is a fetich, or idol. It represents the head of a human being. Now among all the tribes of Africa to which we have gone we have never yet found a tribe which has not a name, and therefore the idea, of a supreme being. God has left this faint record of himself in every human heart. You go around that hut and find a little miniature hut about two feet high. What is that? That is a little hut he built for his departed ancestors, his departed mother, father, brother, or sister. They are supposed to live in that little hut, and every time that man kills a chicken or goat he takes a little of the blood and sprinkles at the door of that little hut. And what is that? That is just the old idea of the blood for sin which has come down all through the human race from the gates of Eden to the present time.

That is why, when we go out there and tell the people about the great God, they are ready to receive him. And when we tell them about the great sacrifice made on Calvary, they are ready to receive it. I remember one afternoon about four o'clock I was passing through a heathen village. I beat on the drum, and a crowd came, and in the simplest way I could I tried to tell them about Jesus Christ and the way of eternal life, and sitting just in front was a man listening with all his ears. He was sitting where I could watch him. When I got ready to go (I could not spend the night there), I started out to go ten miles across the forest. This man followed me, every few steps asking me some question about what I had been telling them; and as I tried in the simplest

language I could to point him to Christ, he begged and pleaded with me with tears in his eyes to stop in his village and tell him a little more of this way of life. But I had to pass on; and as the darkness was coming on, he came up to me and said: "Mr. Morrison, we are in darkness; pray for us." I bring to you, the great Southern Methodist Church, the cry and the call of that man over there in the darkness: "Come over and help us."

The second question is, Will they receive the gospel if you take it to them? Twenty-one years ago there wasn't a man or woman or child in all this great region where our original mission is located that had ever even heard the name of Jesus Christ; now there are nearly ten thousand professing believers. Twenty-one years ago there wasn't a single man in all that region that knew a single letter of the alphabet; now there are nearly seven thousand pupils in our different schools. Twenty years ago there wasn't a single man in all that region who could point his fellow man to the way of life; now we have nearly three hundred native teachers, and two hundred of that number are entirely supported by the native Church and don't cost us anything in America. Twenty-one years ago there wasn't a single man or woman or child in all that great region that knew how to call upon the only living and true God in prayer; but now every morning of the year at six o'clock there are, as estimated by Bishop Lambuth himself, twenty thousand people in prayer, lifting up their souls to the great God of heaven, who has come down and is now dwelling in their hearts.

I want to say right here that one of the most joyful and happy times we ever had in our mission in Central Africa was when Bishop Lambuth and Professor Gilbert came into our midst there. For over ten years I had been thinking and praying and hoping that the great Southern Methodist Church would come over there and help us in the great darkness. The work of our Southern Presbyterian Church was going down into the south in the providence of God; but here was this great tribe on the north, one of the most important, intelligent, and industrious of all the tribes of Central Africa, lying there in the darkness with not a single ray of light; and I have pleaded and prayed during these ten years that your great Church might come over there and take part in the salvation of darkest Africa.

When Bishop Lambuth came there and said that he wanted to go overland into that tribe, I had great hesitation as to whether he ought to make the journey in that dangerous time of the year; yet I felt that he had been sent of God. Some of our native Christian men came up to me in great anxiety and said: "We don't think he ought to go. The journey is very long; the weather is very hot." I said: "But the Lord has sent him, and we will stay behind and pray." And I want to say to you that I have never heard men and women of any race pray as they prayed during those weeks in which Bishop Lambuth and Professor Gilbert were out there in that great darkness, pushing the line of Christianity on to a new firing line in the world's missionary history. For days and weeks they prayed, day and night, in our church, in their homes, and wherever they met together; the travelers' names were called in prayer, and they were borne up on the faith of our people during the weeks in which they were there in the great darkness.

Another very remarkable fact is this, that the native Christian people themselves are taking the gospel and going far and wide with it into all regions. Only a little while ago I had occasion to make a seven-hundred-mile march on foot. During three hundred miles of that distance it was one continuous procession of natives, either people of one village going out to accompany us on the way or people from the next village coming to meet us. In that distance of three hundred miles we passed through forty villages where there were Christian Churches and chapels. We found villages we had never heard of before, and to our great astonishment we found schools and churches and all the regular services of the Church going on. I remember one particular place I came to where I found a pretty chapel. I said to them: "I didn't know you had a chapel here." "O yes," they said; "we have got a chapel here and everything going on." I said: "Who is your teacher?" They said: "Come and see." I went around and found a little boy about twelve years of age. I said: "How is this?" "This boy," they replied, "used to live in a village near Luebo. There he learned to read and write and learned about Jesus Christ, and now he has come back and brought some books with him, and we saw him sitting here showing the other boys and girls how to read and write. We old men



got together and said: 'We don't want the boys and girls to know more than we do.' So we went to him and said: 'If you will be our teacher, we will build you a chapel.'” And there he was, beating on his drum and calling them at nine o'clock to school and at twelve o'clock calling them to catechumen class, and all the work of the Church was going on with only this little boy twelve years of age to teach them.

I should like to tell you of the great number of delegations continually coming down to Luebo, from villages far in the interior, three hundred or four hundred miles away, begging and pleading and entreating us to send them teachers and preachers in order that they may know the way out of the darkness into the light. And some of the saddest moments of my life have been, when these men have asked for help, to have to tell them that we had no teacher, no preacher prepared to tell them the word of life. They have gone back into the world of darkness. Sometimes they said: “We won't go back home; we are going to stay here until you train a teacher and put him into our hands and let us take him back with us into the great darkness.”

The next question is, Does the gospel transform their lives? I wish I had time to tell you about the transforming influence it has on them. I would like to be able to tell you about Mudimbi, this elder of ours, who went along with Bishop Lambuth, a man belonging to a cannibal tribe, but who has now been transformed. I would like to tell you about Katambo, for instance, who belonged to the army of King Leopold, a man who has cut off the feet and fingers of men and women and pillaged villages. Now he is one of our most consecrated elders. I would like to tell you about Mudimbi, a witch doctor, a man who has given the poison test to old women accused of witchcraft, who has been converted and is now an elder in our Church. We have put him in charge of a great district south of Luebo. I had the great privilege of traveling with this Christian man last June and July, and I want to say to you that every day that man put me to open shame, because, I believe, there were not five minutes during his waking hours that he was not begging and pleading with some man or woman to accept Jesus Christ as a personal Saviour. I remember one day I said to him: “How are you living along the way? I have given you no salt to buy anything to eat.” (You know in

Africa we can't take very much when we go back into the interior in the way of money. If we gave them money, they would simply throw it back into our faces and say: "We can't eat that." If you gave them some dollar bills, they might sew them together and make a shirt out of them. So in all Central Africa they use salt. If you use salt, you can go all over Africa and through cannibal tribes, and they won't hurt you. Salt is something they want and a ready means of barter and trade.) So I said to Mudimbi: "How do you make your living here? I haven't given you any salt." He pulled out an old rusty pair of tooth forceps. He said: "Dr. Coppedge gave me these; and when I go into a village where I don't know anybody, I pull out these forceps and begin to play with them, and somebody comes up and asks what they are, and I say: 'A thing to pull out teeth with. It is a lot better way than to put a stick up against the tooth and knock it with a stone at the other end.' They say: 'Let's try it. Here comes a fellow who wants a tooth pulled.' So I pull out his tooth, and it doesn't hurt very much. That is the way I make my living." Of course we must all admit that that is a rather painful way for a preacher to make his living.

I should like to be able to tell you about the wife of Mudimbi, a consecrated Christian woman. Only a few days before I left to come home she came into my office and put a little piece of paper in my hand. I opened it and read it, and it read like this: "Mr. Morrison, you are going back to America, and I want to send to the Christian men and women of America a word of thanksgiving through you for all they have done for us. They have sent their sons and daughters, and some of them lie sleeping the last sleep in our midst and will not be able to go back to the homeland. I want you to tell them that, although I will never be able to see them in person to thank them in this world, I hope to be able to see them all around the throne of God in heaven, and there I shall thank them all." I bring to you here that word of thanksgiving from this Christian woman over yonder in darkest Africa.

And now the last thought is this, What can you and I do in order to send them the gospel? I am happy to be able to say that in the work now under inauguration by Bishop Lambuth and the Southern Methodist Church we are going to work hand in hand,

heart to heart, and shoulder to shoulder. More than that, I believe that our working together out there in the great darkness is going to be the means in God's hand of binding us closer together here as Christian brothers and sisters in Christ Jesus.

Now I am going to give you three ways by which every man, woman, and child in this house can go in obedience to that command of Jesus Christ: "Go ye into all the world, and preach the gospel to every creature." That was the last word of Jesus Christ. In order to say that last word he had left the glory and honors of heaven, come down into this sin-cursed world, hung on the cross, and gone down into the tomb and rose again—all this that he might say to the lost world this message of good cheer and salvation to you and me. How can we go? "Go ye into all the world." That means every man and woman and child in the world who has accepted Jesus Christ as a personal Saviour. It doesn't mean that we have all got to go in person, but it does mean that we have got to go in spirit. There are three ways: Some of us can go with our purse, some with our prayers, and some (only a few, perhaps) can go in person. What do I mean by going with our purse? That you can give your money in order to send a missionary, a trained worker.

What is money, after all? Simply a concentrated and portable form of service. It means that you have done your work well in this land, you have dug a ditch or worked on a farm or as a painter or storekeeper or mechanic. Into that work you have put your life, yourself; and when you give your money, which represents that service and labor, you have gone, and it may be that all of you will go abundantly in this way in which God has provided that you can go.

I was greatly delighted this morning when Bishop McCoy told us that it is the Church that stands at the very center. Every man and woman in it stays at home and holds the rope, while we go down into this great darkness. I want to say to you that the greatest missionaries for Christ are not in Africa and China, but right here in America, men and women who are greatly moved about the things of the kingdom.

Also I look down and see a poor woman, an invalid, who cannot lift her hand or foot in the service of God and has not a cent to give. Shall she be deprived of the privilege of going simply

because she is poor and an invalid? No. How can she go? Down there in her bed of pain and poverty she can lift up her soul to God in prayer. God's blessing will come down even unto the uttermost parts of the world. And then she has gone. Right here I want to commend unto you Bishop Lambuth and those who are going out with him. I want you to pray for them and hold them up in the arms of your faith as they go out into the great darkness.

And then some can go in person. What does that mean? That you take your feet and your hands for service, your lips for speaking the gospel message, your ears for listening to the story of distress and woe; you take your life and you go away with it to some dark place in the world, there to shine for Jesus Christ. May all of us be prepared by God to hear his call—the call of the greatest need! It may be that the greatest need for you is to go yonder to Greenland's icy mountains or India's coral strand or Afric's sunny fountains. It may be that the call of greatest need to you is to go down here, as our dear sister is doing in Augusta, among the black men and women of your own land, or in these mountains that surround you, among the destitute of our own land. There it may be that God is calling you, and can you not hear? The only thing I ask of you this afternoon is that when you hear that call you will all respond and say: "Lord, here am I; send me."

## IN THE HEART OF THE CONGO.

BY BISHOP W. R. LAMBUTH.

THERE are four reasons why we have undertaken a mission in Africa. One is the need, deep and dark and tragic, written in letters of blood. Dr. Morrison has already brought that out better than I could do it. The second is our providential relation to the negro, the African race. A number of years ago Henry M. Stanley was in Nashville, and he was giving me an interview of about an hour, in which he urged that the Southern white man should undertake the work in behalf of the negro in Central Africa. He said: "Waste no time, for the field is open and ripe; and if you delay, the difficulties of evangelization may be increased." He would never have said that word before he met David Livingstone at Ujiji; but David Livingstone had left a profound impression upon his life, transformed his life, and the explorer had become in a large sense a friend of missions and was urgent in his plea in behalf of the evangelization of the Dark Continent.

If you will take the aggregate of all those Africans who have been converted under the ministry of our fathers and mothers in the Southland (I speak of all the evangelical Churches), the work done prior to the Civil War, you will have a larger number of converts from heathenism than you will if you add the number from India, China, Japan, and all the islands of the sea. One of the greatest miracles in missions has been that work for the negro wrought by the Southern white man and white woman prior to the Civil War, and I rejoice with Dr. Morrison that he finds upon his return to his native land that there is once more a quickened and more intelligent interest in the welfare of this people.

In the third place, the Presbyterians fairly prayed us into Africa. Year after year for twenty years did they not come to our Board of Missions, and were they not present at our annual meetings? Didn't their Secretaries urge that we should go and share with them in that great work? And then when I reached Luebo I found what Dr. Morrison has told you, a prayer meeting; and it had been going on for fifteen years, praying that the Methodists

should come. Who ever heard of such a thing? Praying that the Methodists should come from the United States! This prayer was in the missionary circle and enlarged in the native circle.

One night as I crossed that great mission campus to hold a service in English with the missionaries I said to Dr. Morrison, with whom I was walking: "What is that great circle of song I hear?" He said: "Those are cottage prayer meetings being held in native houses in three or four villages that nearly encircle Luebo." And there in a semicircle that might be measured, I suppose, by a distance of possibly three miles songs of praise to God were ascending from the altars of hundreds of native families who had been brought to a saving knowledge of Jesus Christ by these people who had been engaged earnestly in prayer in our behalf, that we should come and share with them in that great work.

And then, in the last place, that word "Go." For years while a Missionary Secretary I have been pondering the Dark Continent and our relation to it, trying to measure in some sense our obligation. Singularly enough, though born in a heathen land (in China), and having been a missionary in China and Japan for many years, my father and mother laying down their lives there, I was always drawn to darkest Africa. I was reading the life of Moffat in boyhood and afterwards that of David Livingstone, and I felt that I would like, if God gave me the opportunity, some day to penetrate to the heart of the Dark Continent.

At its annual meeting in 1910 the Board of Missions of my Church passed resolutions authorizing one of its Secretaries to visit Africa and study conditions there.

Being elected from the missionary secretaryship to the episcopacy at the ensuing General Conference, in addition to the superintendency of the Brazil Annual Conferences, I was appointed by the College of Bishops to take charge of the mission to Africa. Having also been appointed a fraternal messenger to the General Conference of the Colored Methodist Episcopal Church, the establishment of a committee or "Board of African Missions" was secured, which, under the presidency of Bishop R. S. Williams, was intended to coöperate with our Board of Missions in creating an interest in that Church, in raising funds, and in securing qualified candidates.



After the visit to the Annual Conferences in Brazil in 1911 I returned to London for an outfit for African travel, was met by Professor Gilbert, and sailed from Antwerp on October 14 for Matadi, on the Lower Congo, a voyage of twenty-one days. We then proceeded two days' journey by rail to Stanley Pool, above the cataracts. From this point we traveled by small river (steam) trading boats on the Upper Congo, the Kassai, and Lulua Rivers in a southeasterly direction for nearly nine hundred miles to Luebo, the headquarters of the Southern Presbyterian Mission. Here we were given a royal welcome by Dr. W. M. Morrison and seven other missionaries. Nothing could have exceeded the hospitality of these good people, who opened to us their hearts, their homes, and their storehouse. Here was a heroic band of men and women from Virginia, Alabama, Mississippi, Arkansas, and from Scotland, who have, under the blessing of God, gathered at Luebo and in scores of villages some 9,000 members, 30,000 adherents, and 300 teachers and evangelists, 200 of these being self-supporting.

A large amount of preliminary work had been done, and well done. The Baluba and Lulua languages had been reduced to writing; a dictionary and grammar compiled; the Scriptures, hymns, and a catechism translated; and a printing press was at work, furnishing this literature to the Church members and day schools widely scattered throughout the Kassai district. In addition to this, I found educational and industrial work for boys and girls and the daily distribution of medicine from the dispensary. So admirably and so efficiently has the work been done that the confidence of the chiefs of many tribes and villages has been secured, the respect of the representatives of the Belgian government completely won, and, what is far more important, a deep work of grace has been wrought through the Holy Spirit in the hearts of thousands only a few years out of heathenism, and a complete and marvelous transformation of life.

After spending two weeks at Luebo, a conference was held with Dr. Morrison and the missionaries, in which Professor Gilbert and I sought their advice as to where we should turn for the location of the mission. We were told of the Batetela, over 300,000 strong, a vigorous tribe of hunters and warriors, which had migrated westward from that portion of the Lualaba River ex-

plored by David Livingstone in the seventies. The bulk of the tribe is now found between the Lubefu and the Lomami Rivers. They are cannibalistic, but self-respecting and independent, never having been enslaved. They are open-eyed, alert, expert builders, and the women are good agriculturists. We saw no native houses in the Congo Belge comparable to those erected from the hard wood and the Barassus palm by the Batetela. The main streets of their villages are frequently over one hundred feet wide, are swept daily, and have from one to two rows of shade trees.

It seemed wise to accept the counsel of our Presbyterian friends. On December 22, 1911, Professor Gilbert and I started on foot upon a tour of exploration with sixty carriers, who bore our tent, hammocks, boxes, provisions, cloth, salt, barter goods, medicine chest, etc. Forty men had been secured by Dr. Morrison as porters three days before. They were to be paid the equivalent of seven cents a day, and were to be salted down twice a week. Then followed a dead halt because of inability to provide the remaining twenty carriers. After a strong appeal made by the Doctor to the great congregation which filled the church at Luebo, twenty Presbyterians, several of whom were evangelists, stepped forward and volunteered. This was with the full knowledge that they must walk from 1,000 to 1,200 miles, pass through districts infested by leopards, which were ravaging the villages, and where their lives might be imperiled by cannibals, lack of good water, or from the presence of the African fever. Their only hesitation was due to its being the planting season, and the question as to how their wives and children might be cared for during their absence. The Church agreed to plant the crops and provide for their families.

Then followed the offer of Mudimbi, the ruling elder of the Church and the leader of the three hundred teachers and evangelists. He could not keep his seat when his own men, trained under his hand, had volunteered for this heroic service, and then he had come from a village to the far east, near the bank of the Lualaba. His story was a romance. When a boy his father was shot down by his side during a tribal raid, his mother, brother, and sister bound and dragged into the forest, while he was carried away a captive to be made a page for two years in the village of Ngonga, a savage chief. When this ferocious man began to lop off the

ears and lips of his attendants, Mudimbi, with several other boys, fled into the depths of the jungle, was captured by cannibals, was recaptured by Belgians, and finally, after many adventures, turned over to the Presbyterians. By them he had been instructed, trained, and led to a personal knowledge of Jesus Christ which vitalized and reinvigorated his whole life and made him a messenger and an apostle to his own people.

Our caravan stretched half a mile along the trail, Professor Gilbert at the head of the column with Mudimbi and the guide, and myself bringing up the rear with Difuanda, a helper and interpreter, to prevent stragglers from falling by the wayside or into the hands of the savages. In this way we crossed many streams and rivers, waded through swamps and high grass, or followed the trail through forests several days' journey, met fifty chiefs of two hundred villages, treated four hundred patients, camped in a number of cannibal villages, were constantly exposed to traps and pitfalls and to African fever, were daily bitten by the dreaded tsetse fly, which causes the sleeping sickness, but by the goodness and mercy of God escaped these perils and, penetrating the heart of the Batetela country, arrived at Mibangu, the village of the great Wembo Niama, on Thursday, February 1, 1912, the forty-first day of our journey.

At first the chief, who was the largest man we met in all our travels, was distant and suspicious. Suddenly his whole demeanor changed. He discovered a long-lost friend in Mudimbi, the evangelist and leader of three hundred, whom he had not seen in twenty years. His joy knew no bounds. He had assigned us to an indifferent house at the side of the street. He now took us to his own house, eighty feet long and fifty feet high, and, having his slaves drag the elephants' tusks to one side, sweep the floor, bring wood and water, two baskets of rice and one of yams, and the biggest goat in the village, he made us at home. We remained four days; and at his urgent request to occupy that village or any other of the forty-six over which he was chief, we determined to drive down our stakes, convinced that the Board of Missions would share with us in the belief that the hand of God had shaped our course.

The location of this mission center will be four degrees south of the equator, between the twenty-fourth and twenty-fifth degrees

of longitude, on a slope near the village of Mibangu, admitting of excellent drainage, and at an altitude of fully 2,300 feet above sea level. The climate is healthful, with cool nights. There were no natives suffering from malarial fever, and the tsetse fly was not found.

The food supply is abundant, including maize, millet, hill rice, yams, beans, mandioca, plantains, bananas, sugar cane, peanuts, and pineapples. The soil is fertile and is capable of producing a variety of cereals and vegetables. One finds chickens, eggs, sheep, goats, antelopes, buffaloes in the high grass, and fish in the streams. There are springs which furnish good water, and forests near by from which an abundant supply of fuel and timber for building purposes can be secured.

The village of Wembo Niama is accessible by a nine days' march from Bena Dibela, on the Sankuru River, which empties into the Kassai, a southern tributary of the Congo. It is possible that a shorter road or trail can be cut through the forest. If the Lubefu River, which empties into the Sankuru, is found to be navigable by a boat of light draft, it may become possible to reach the proposed mission center by a march of only three days from Lubefu, on the river of the same name.

In a careful study of the entire continent the fact develops that we have been led into a vast territory hitherto untraversed and unoccupied by Protestant missionaries. We even got entirely beyond the range of Roman Catholic societies, which are found here and there at the most important Belgian military posts. South Africa is now well occupied. East Africa is largely covered by German and English societies, while the Church Missionary Society is the only Protestant organization necessary in Uganda.

Western Central Africa, or the Congo Belge, is the darkest spot upon the face of the continent and is the place of greatest need. It lies between Uganda and Lake Tanganyika on the east and the Atlantic Ocean and Angola on the west. On the north it is bounded by French Equatorial Africa and on the south by Angola and Rhodesia. It has an area of nearly 1,000,000 square miles and is thirty times the size of the mother country, having a population of over 15,000,000, broken up into tribes speaking as many as one hundred languages and dialects. The great Bantu language is a basic tongue for the most of these, and by its highly

organized structure gives evidence of a higher civilization in the past. Other evidences of contact with remote civilization are found in tribal laws, customs, folklore, the art of working iron and copper, etc. But degeneration has been going on for centuries, and raw heathenism has brought on a terrible blight, blasted all hope, substituted for religion a fatalistic animism, and the leprosy of sin has wrought such havoc as to have reduced many tribes to cannibalism and the most sensual heathenish orgies.

The country once styled the Congo Free State is now a colony of Belgium and is called the Congo Belge. It is rich in natural resources, whether we represent them in terms of rubber, copal, native coffee, iron, copper, or gold. There is an opportunity in this great interior basin, far removed from the ungodly white man of the coast, to demonstrate what the gospel can do for the native African upon his own ground. The Belgian authorities seem friendly and willing to accord to American missionaries the privileges of occupation and of industrial and evangelistic work in behalf of the natives. A concession has been granted us on the north side of the village of Mibangu, which I am expecting the Colonial Minister, in behalf of the Belgian government, to ratify and make permanent.

Three married missionaries and their wives, Rev. and Mrs. C. C. Bush, Dr. and Mrs. D. L. Mumpower, and Mr. and Mrs. J. A. Stockwell, have been accepted by the Committee on Candidates, and are under appointment to sail late in July of this year in order to spend one month in Livingstone College, in London, hearing lectures on tropical life, the care of health, and missionary methods and policies. They will continue their studies in Brussels for two months, making a practical study of French. In this preparatory work they will have the valuable direction and counsel of Rev. Henri Anet, D.D., one of the leaders in the Evangelical Church in Belgium.

It is my purpose to join these missionaries in Antwerp in November (1913) and proceed to the Congo, reaching Stanley Pool by December and our field by the end of the year. Accompanied by three missionaries, who are qualified for evangelistic, medical, and industrial work, respectively, and with the entrance into that field at a later date of Prof. and Mrs. J. W. Gilbert, representatives of the Colored Methodist Episcopal Church, we should be

able to establish ourselves with every condition favorable to efficiency and success. Professor Gilbert will of necessity be detained until after the session of the General Conference of his Church in 1914.

In the initial stage of the work at least two single women will be required for day school work, but none have as yet been accepted. It may be just as well to wait one year until the ground can be cleared, houses built, and arrangements effected for school work. In the meantime the generous gift of Mrs. J. H. Glide remains available for financing the salaries and expenses of two women.

The policy which I have recommended for the mission is that of keeping the missionary force at the highest state of efficiency physically and otherwise; coöperation with the Presbyterians in their transport service, their printing house, and, as far as possible, in the training of native teachers and evangelists; and in making the work self-supporting and self-propagating in a larger measure than we have undertaken in any other field. The great work of the Church Missionary Society in Uganda and the splendid success of the Presbyterians and other missions in the Congo Belge help to a realization of what may be achieved if we can be wise enough to develop native initiative in evangelism and to place upon the native Church a large share of responsibility for winning the native African.

With the remarkable providence which attended the footsteps of Prof. John Wesley Gilbert and myself during a stay of seven months and a journey of 5,000 miles in the interior of Africa, with the raising up of an African chief of one of the greatest tribes and of a Presbyterian evangelist and leader of three hundred men to open the way and establish our plans, and with the splendid response made by our Church to the call for men and money for the maintenance of the missions, we cannot but be profoundly convinced that the Lord of hosts is with us and is leading our Church to the evangelization of the Dark Continent.



## MESSAGES FROM MISSIONARIES.

REV. W. R. WEAKLEY, FROM JAPAN.

EVERYWHERE I go I am asked: "What of Japan?" There seems to be an interrogation point throughout America about Japan. Well, there are fifty millions of Japanese, and forty-nine millions of these have never had made to them an intelligent presentation of the gospel—that is, only about one million have ever heard a gospel sermon. Perhaps that is rather a large estimate. Japan is without God and without hope, Christian hope. A few months ago Dr. Pinson wrote back from the Orient a letter in which he said: "We must remember that Japan is not a Christian nation." I am glad he said that.

But what about Japan in a political way? Here is a nation with a billion and a quarter war debt (two and a half billion yen). I would like to have you go away from Tokyo, from the capital and from the diplomats, from the people you hear most about, back into the country with me to-night just for a few minutes and hear from some of the people you hear very little about in the newspapers. These people, without God and without Christian hope, are sick of war and sick of the debt that is on them, which their children and grandchildren and great-grandchildren will have to pay. They are hardly able to pay the interest on this war debt.

These people in Western Japan I want to tell you about to-night are the people we have been working with. Go off into Western Japan around the Inland Sea, where a little over twenty-five years ago you sent Dr. W. R. Lambuth (now our bishop), his father and mother Lambuth, and Dr. Dukes and wife to open our mission. I am glad to thank you to-night, Brother Burke, and others connected with the China Mission, for that best gift Japan ever had, perhaps, that started us in the right way. For a little over twenty-five years we have been working around that Inland Sea. I come to thank you in the name of the Japanese for the wonderful help you have brought to them. If they could be here to-night and thank you in person, I am sure you would see from the earnestness they would have in speaking to you that

they spoke out of full hearts when they thanked you for sending the knowledge of Jesus Christ to them.

These people around the Inland Sea have now their Japanese preachers, and we missionaries work with them, and now we have begun to get a good working force for doing our share of the work in Japan. But O how little it is compared to what it might be! With God's help we have wrought out this work. We have these fine schools where hundreds and thousands of young men and women have been educated, who are having an influence in Japan which cannot be estimated by their numbers, for their influence is far above what that of an ordinary Japanese would be who had been educated in a government school.

Now of these men and women who have been brought into the kingdom I have time to tell you of one or two only, to give you a sample of the work that has been done out there and that we hope you will continue to do in sending us men and money to keep on with this work. We have in these men some of the finest Christians you can find anywhere.

The first man who came into the kingdom under my ministry is a man who went out to sell Bibles and who gave up his position, at a salary of what would be about \$125 a month in this country, as circuit court clerk, with fine opportunities before him. He went out and sold Bibles at five dollars a month to bring the gospel to his own people. Later under Brother Haden's instruction he went out and preached for a while, and then took typhoid fever and went to heaven.

O my brethren, if I had had no other privilege than that of bringing this man to Christ and sending him out to preach the gospel and help other young men to become Christians, I would be only too thankful that you had given me the privilege of working in Japan.

MISS LELIA ROBERTS, FROM MEXICO.

I am glad indeed to be before you to-night to speak in behalf of Mexico, just now in the toils of a great rebellion which began three years ago. The reasons for this rebellion are evident. Mexico had been under the rule of President Diaz for nearly thirty-five years. During the earlier part of his administration his rule was very favorable to the best interests of the people; and

had President Diaz resigned four years sooner, he would have gone out of Mexico crowned with glory and honor. But being an old man, in the latter part of his days he allowed himself to be surrounded by what are known in Mexico as the *científicos*, a group of people representing the moneyed interests and not always scrupulously honest.

Madero was an idealist, as you heard from this platform from Bishop Hendrix. He had ideals that were very high, and he desired for his people the very best they could have. I remember when he made a visit to us in Saltillo. He was kind enough to visit our school. He was there only one day, and yet took time to visit our school, and in a speech before our student body he said he gave us Godspeed; and when a little later some priest in the State of Morelos wrote to him, saying, "Send us some teachers," he said, "Go and do like the Protestant people—establish schools of your own to train teachers!" He was our friend, he welcomed us to Mexico, he did all he could to help us, and had he lived longer he would have helped us more. And besides this, Madero dead is greater than if he were living. His spirit goes on. The seeds of liberty and democracy and true patriotism which he sowed are still working in the hearts of his people; and because of his untimely death and because the people believe that Madero was killed by men who oppose the Protestant Church, the people are not going to stand for it; they will fight to the bitter end until his seat is "disoccupied" (that is a Spanish word).

I want to say as to these numbers that are on this chart, that \$5,000 asked for there is for our Monterey School, which Brother Joyner wants to make a feeding school to your theological seminary; and if there are any two things we need more than anything else in Mexico, they are our training schools. You have only two training schools in Mexico, one in San Luis Potosi and one in Saltillo. Your theological school has fewer than twenty pupils, simply because we have no training schools to send them up.

REV. A. W. WASSON, FROM KOREA.

I am quite sure that the hearts of all of you have been made glad, as the hearts of the missionaries in Korea and other mission fields have been made glad, by the wonderful progress the gospel has made in Korea. It is just a little over a quarter of a century

since the first missionary went to Korea and since the first convert was baptized behind closed doors, and to-day we have a great Church in Korea of over one hundred thousand members, and the most gratifying thing about the work is not that we have such great numbers but the fact that the Christians are of high character. We have as devoted Christians in Korea as you can find in any part of the world. In fact, the Korean Church in some things has almost become a model to other Churches.

Our hearts are lifted to God in praise for the liberality that was shown this morning; but I would like for you to remember that in Korea out of their poverty they are doing more even, I believe, than we did this morning. Koreans have been known to sell the rice they had taken for the year's supply, and buy cheaper food, millet, and live on that, and give the difference in order that a church might be built in their territory. They are also known for the intense zeal they show in individual work for individuals. A young man said at the close of the day that he was very much ashamed of himself because he had spoken to only four persons that day about their soul's salvation; and it wasn't during a revival meeting, either. I thought that showed a high standard indeed.

This wonderful progress on the part of evangelistic work has created a unique opportunity for educational work. In the first place, it has given us material to work with. For several years our schools have been filled to overflowing with Christian students, and that gives a wonderful opportunity. We can develop an intense spiritual atmosphere there and can get an idea of service into the hearts of the students and get a degree of consecration when all the students are Christians that is hard to get in any other place. I wish I had time to tell you something of the zeal of the students in their work for the non-Christians—how they have made a map of the city in Songdo, how they have assigned certain districts to certain groups of boys, and how the boys go out with the small amount of money at their command, which they earn themselves, for buying tracts, and how they put a tract in each house in the city.

But this rapid growth of evangelistic work has not only given us material to work with, but it has placed upon the educational work the necessity of rapidly preparing leaders, because the

evangelistic work has grown so rapidly; the demand for leaders has also grown, and so the educational work has had that duty placed upon it of preparing leaders before our plans were ready for the work. And this unique opportunity that is before us, this opportunity for working with Christian students and preparing leaders and making the educational work conserve the results of the evangelistic work and preparing for more rapid progress in the future—this wonderful situation is being threatened at this time. You know a few years ago we were the only ones that were attempting any educational work, and we were putting very little money into it and had only a few missionaries' time. In the last few years the government is beginning to establish schools, and they are leaving our schools far behind; they are better equipped and have teachers better prepared. Children can go to their schools cheaper than to our schools, and students from the government schools are given preference in government employ. So these government schools are becoming serious rivals to the Church schools, and we would rejoice in this were it not for the fact that when the student leaves our school and goes to a government school he meets strong influences leading him away from Christ.

MISS N. B. GAINES, FROM JAPAN.

If we come to the material needs, I should say that, so far as I know, at our school there is a corner lot that we have been waiting for twenty-five years; Bishop Wilson has been wanting it all the time. Every little while our teachers say: "When are we going to get that corner lot?" I say: "God is going to give it to us when we are ready for it." I tell them to pray for it. They have been praying and are still praying for it; and if some of you want to help answer their prayers, you can give them that corner lot. And you can also give us some room in our boarding department, which is now overcrowded, both for foreign teachers and Japanese teachers and pupils.

Another need is in our evangelistic work. We are hoping to have two teachers that will be left free to go into the homes of pupils. Think of it. We have eight hundred or a thousand homes with which we come in contact through our schools and Sunday schools throughout the country and city that we might enter and always receive a welcome; but we have neither the force nor have

the teachers the means to go to these places, because in these country places we would like to go to travel means something. Some years ago Dr. Cook's sister and myself concluded, instead of taking a summer vacation, to take a trip of ten days across the mountains. It cost us almost a month's salary, and we felt that it was well spent for what we saw. We were welcomed everywhere. They said: "We want you to come again." And we wanted to do it, but had neither the time nor the money, and there was no one else to go.

I should like to tell you of some of the things I saw on that trip, but can't do it. I can still see the pleading face of one of our graduates more than six years ago when she left us, knowing that she would be the only Christian in her town. She said to us: "If I become a Christian, won't you send somebody to open a chapel in our place? Then perhaps I can stand up and hold out." Those pleading eyes have followed me since then. I have not been to that place once in six years; not that I didn't want to go, but I couldn't do it.

I have found girls after only a few months in school back in those hill places with their hymn books and Bibles, not knowing much but holding the light they had, and then seen those thousands who have not yet had an opportunity to hear, except as they have read or heard from somebody else; and so I would like to plead for the evangelistic work in connection with our school.

MISS ELIZABETH SMITH, OF ST. LOUIS (HOME MISSION).

I didn't know that I was expected to speak about my work in St. John's. I would rather, if I may have the privilege, say just a word about the work in America. I want to be bigger than St. John's, than one Church. There are many reasons why I am glad to be a home mission worker. I shall mention only two and not elaborate on them, because I can't in five minutes.

The first is our own desperate need. Those of you who heard those splendid speeches on Thursday must realize as you haven't before how America needs the gospel; not primarily for her own need ought she to be saved, but because, as I heard Brother McAfee (who was to be with us and didn't come) say, the evangelization of the world (and isn't that the great ultimate aim of all our activity?) depends not upon the propagation of the in-



dividual missionary sent out, important as that is, but upon our national impact upon the immigrants coming to us by the millions and going back by the hundreds of thousands to tell what they have seen here; and many times they have seen things that shame us, and our influence has not been good.

America is the light bearer of the nations, as we heard last night so wonderfully in Mr. Ellis's talk; and because she is the light bearer of the nations that light must be kept pure. I wonder how many of you have heard the wonderful little poem called "The Torch Bearer"? In it is described the figure of a torch bearer who starts out with high hope and courage. He goes over stony places and down in the valley and up the heights, and by and by his flying feet go slower, his hand is weary, his face is drawn. For what is he looking as he thinks he must drop the torch? Is he thinking of himself? Never. He is straining his eyes to see if somewhere there is another runner to take the torch and carry it on. That is what breaks the hearts of the runners at home and abroad who must give up the work because they have run too fast and too far.

In our own home mission work, if it had been developed in the past year, if all the calls had been answered that were made to our Council, we could have sent out one hundred and thirty-five more deaconesses than we have sent out; and so many are breaking down because they have been trying to do the work of two or three. O, how long shall that be true?

In our recent War between the States—I oughtn't to speak of it as recent now—do you know that Georgia sent out of her white population one person out of every 5.5, South Carolina one out of every 4.8, Louisiana one out of every 3.7, and North Carolina sent 10,000 more troops than she had voters? Are we going to be more loyal to our country than to our God? It was a great meeting we had this morning. The money was given. Are the workers going to be withheld? Are there no young men and women who will give themselves to-night to save America, to save the world?

MISS MAMIE REAMES, AUGUSTA, GA.

Last April a year ago, when Miss Bennett appointed me to Augusta, Ga., to be connected with the negro work, I just

thought it was the hardest place I had ever attempted to go and the hardest work I had ever thought of doing; but do you know that to-night, friends, I feel that it is the easiest work? I was talking to one of the coworkers to-day, and I told her: "It seems that the work is so easy among the colored people. I don't see why everybody couldn't work with them, and I don't see why there is any prejudice at all." And we need to have that prejudice broken down, too.

Our work is so young and our need is so great that I won't tell all of that to-night; but we do need more workers among the negroes, and we need a settlement home in Augusta, Ga., for this work.

I want to tell you just a little bit of our work, what we are doing there, though most of you have seen something of it, I suppose. Last fall when we were trying to find a place for our settlement work—it was during the street car strike, and I think Mr. Cook and I both wore out our shoes—we finally found a place in what had been a near-beer saloon, and it had signs on the windows, "Near-beer on tap," etc. But we soon had those taken off and the sign, "Galloway Hall," put up in memory of Bishop Galloway. And with that we started off with about twenty children in the kindergarten. Then we started our young girls' club and older girls' club and mothers' club, and in all we reach two hundred in one week, not counting the Sunday school work. We started that with about twenty, and have reached over two hundred. Some one remarked just a few days ago that if we keep down the negro the white man will have to stay down too. But we need coöperation in this work in the kingdom of God. The world is looking on to see if we have sufficient wisdom and courage and Christian spirit to lend a helping hand to the race that is down, and may the Spirit of Christ give us strength to stand this test! We are saved to service, and may we serve to save!

I remember soon after reaching America some old farmer came up to me and said: "You are from Japan, are you?" I said: "Yes." "Do you like them people out there?" "Yes, I like them." "Do you think they are going to whip us or try to whip us?" I said: "No; I didn't hear anything about it in Japan. I didn't hear anything much expressed except love and affection

for America." Two weeks ago at Clifton Springs they asked me to speak a few words on Japan. Japan seemed to be the center of interest there, as it is the center of interest generally these days, and the one message I felt like giving there was what I thought of Japan, and the one thing we ought to tell about Japan is what she did for our people in the great Boxer trouble. Perhaps it has never come so close to the heart of any of you as it then did to me, because they were fighting for our people in Peking; and the fathers and husbands of my pupils, my patrons, a great company of them (I don't remember just the number) went out from Hiroshima. I was in their houses just as they were starting and bade them good-by. In a few days I went to those houses again, and every father had fallen in Tientsin. I have always felt peculiarly close to the Japanese soldier since that time, and I have always felt that we could never (America and Japan) come to war, because those ties have been so close; and I have never had any reason to feel that it was otherwise. In Hiroshima for twenty-five years I can say that the Japanese have always shown us the greatest kindness and consideration, although Hiroshima has always been considered one of the most conservative of cities. And I am glad to be able to say that even this later agitation has not changed the number of pupils in the school at all, and that shows our friendship continues.

There is another thing in my heart and has been for a long time, but I am not going to ask for anything to-night about that, because I think that is for somebody else. When we go to these public schools I always feel like I wish I had about five scholarships to offer throughout the country to the promising girls who would like to come up and finish their education after finishing in the common school in the country. That would be a five years' course they would have to take. We would let it be by competitive examination and before a committee outside of the schools, and in that way we would seal the friendship between the Japanese and Americans. These girls would all go back bearing the light to those far places. I have never been to any place where our girls have gone that I haven't received a welcome, and it is the same of all our teachers. They beg them to come. But we do not go because we haven't the money to go if we had the time.

There are many other needs. As I say, that corner lot and a little more money to travel among the people would help us a great deal in our work, because the Japanese home always receives the teacher of the children, and the teacher is always an honored guest. It gives us an entrance into homes impossible for any but a teacher.

MISS LILLIAN NICHOLS, OF KOREA.

I have been asked to tell to-night why I am a missionary. I think the actuating motive of my life as a child, as a young woman, and as a grown woman was the memory of a Christian mother, whose last message was that she wanted her girl to live so that Christ could use her, and that has stayed with me always. Then, too, God spoke to me in hearing about the missionaries and their work in foreign lands, and even when I was only about eight years old it seemed to me that it would be a wonderful thing if I could go to a foreign land and do a little bit toward helping the children and women in those heathen lands. As I grew older I thought about it, and then there came a time when I didn't think so much about it and didn't want to. Later on I began to think about it again; and when I read the words, "All power is given unto me, go ye therefore," I knew those words were for me, and He meant for me to go. And then it seemed to me that he gave me the thought of the women and children in foreign lands. O, I seemed to see hundreds of them looking toward us in America, with their hearts yearning, their eyes imploring, and their hands outstretched toward us in pleading, asking us for pity and help and hope and Christ, which we have and they have not!

I seemed to see the Master, and he was asking me what I had done, and in the light of those searching eyes I had to answer that I hadn't done anything, because I had given only the left-over time of a busy school-teacher. I knew he wanted all my time, because he said: "Go ye therefore." Then he gave me strength to say: "Yes, I will go gladly and willingly." If I had time to-night, I could tell you of the joy there was in saying yes to him and of the wonderful and inexpressible joy there was in working for him as he made true the rest of the words: "Lo, I am with you alway, even unto the end."

MISS L. A. STRADLEY, OF BRAZIL.

I am glad I am in Brazil, though I volunteered for China and was very much surprised when the Board asked me to go to Brazil. I replied: "I will go where I am needed." I have tried to do my duty as well as I saw it, not as well as I could doubtless, but I have tried.

I shall not speak any more on this, but I want to thank the Southern Methodist Church for the beautiful building we now have in Piracicaba, where I have had charge of the work for fifteen years. We have now one of the finest (some persons have said the best-arranged and architecturally the most beautiful) school building in Brazil. The new part is named in honor of your first missionary to Brazil, Miss Watts, and in the chapel of that new annex, the Martha Watts Annex, there is a beautiful stained-glass window with the portrait of Miss Watts in it, given by Miss Watts's old pupils to show how Brazilians can love a woman who gives her life to Brazil. And what Bishop Hendrix has said of Miss Gaines is true of Miss Watts. She is honored from one end of the republic to the other and is given credit for having given the basic ideas for the public schools in Brazil.

And now there is a great responsibility on your Board and on the woman that represents your Board as to the kind of schools we shall establish all over that republic. We have already thirteen of those schools scattered all over the most populous part of Brazil, and they have developed a different line that is going to guide the public schols—the work of the government. It is going to take a great deal of money. I think that is one thing that scares people when they think about Brazil. Anything down there costs so much money.

Rio Grande, which is in the great coffee district, has at Sao Paulo a great school, a wonderful school, and the people in that district love the Methodist college and love the Methodist teachers and love the memory of those two noble women who offered their lives and became nurses in the great yellow fever scourge in Rio Grande, Miss Smith and Miss Bowman. They are almost the saints of that district.

We have the greatest opportunities possible there, but we have never had a house. If you could see the kind of houses that our

people have used in Sao Paulo, Methodism would be ashamed. To-day they are in one a little better. It is not adequate, not sanitary, and is crowded. It is a miserable house, and they are paying a most exorbitant rent. They are threatened to be put out of that house any day, because of an Italian club whose members know how to make money and because they know we can't get any other to go into. We have a beautiful lot, but we must put up a house in Rio Grande.

The great dream of Brazilian women is a great woman's college in Rio that shall conquer the republic. We all signed our names once to a petition to the Board, saying we would not ask for anything until we got the Rio school. It would take so much money to make a big school there that I am afraid to tell you. It takes a great deal of money here, but in Brazil it takes more. And we would not put up anything that would not compete with the government school. The other school there is running over with pupils, pupils from the higher class of society in a great many instances. I do not speak of the Rio school in the Central Mission. That is in a slum district, and it has five hundred children in the different departments from the slum districts of Rio. Our other schools are patronized largely by the better class of Brazilians, and, according to our American way of stating things, are self-supporting, though we have no endowments for our professors. Our missionaries' salaries are paid by the Board, but our running expenses are paid largely by the schools.



## FROM THE MISSIONARIES UNDER APPOINTMENT TO AFRICA.

MR. J. A. STOCKWELL.

**C**HRISTIAN friends, I suppose that the first impulse that was brought to bear upon me to influence me to go into the foreign mission field was the fact that among my earliest recollections my father had a habit, which has fallen into disuse largely among even our Methodist and Presbyterian people, of every morning calling his family around him for morning prayer, although it was a number of years afterwards before I definitely gave my heart to my Saviour. Yet I know that, together with the influence of a pastor, Rev. George M. Hurd, who was for seventeen years a missionary to Turkey, had, probably unconsciously to me, great influence in determining my choice.

When about ten years ago I definitely stood out as being on the Lord's side I promised that if he would show me what he wanted me to do, anything from passing the collection plate in our own church to going to the central part of Africa, I would do it.

I don't know that I have had any call to this service any more than any one of you have had this afternoon in listening to the addresses or even so much as that, for I had not heard either of these men speak at that time. My call to the mission field is: "Go ye into all the world and preach to all people." The first intimation, the first feeling that I had in regard to it was that I might be permitted to go to Africa. I didn't think at that time that there was any possibility that I would be permitted to do so. I thought as most of you think: "There are a thousand things in the way to prevent my going to that field or to any particular field." I debated that question for about six years before I decided that it was not a question for me to decide, and I laid that then on the altar and told the officers of our Church that if they wanted me to go I was ready to go or ready to stay at home. So, I say, I don't know that I have any definite call by God to this work, no wonderful experience—that is, of a definite call—any more than just the need of the field and God's command to go.

I have just two messages that I would like to leave to the Church as we go out. The first is that you pray for us. We want you to pray for us continually, for we are going into a dark place. We don't know just what we are going into, and we want your prayers and your help. The other is that we don't consider that we are making a sacrifice, but we consider it a privilege to be permitted to go out. I have heard each and every one of my comrades say that they didn't consider it any sacrifice. But we don't know just what it means; and if any of us fall, if we go down in the ranks, don't let the ranks be thinned out. Some of you go and fill up the ranks and keep up the work.

MRS. STOCKWELL.

The first thing I want to say is that I am so thankful that I am to go. I am talking for myself; the other missionaries will say the same thing. I am so glad that Bishop Lambuth is letting me go, that God is working through you to let us go, and that I am one of those to go over there. The negro has always been dear to my heart. I have always loved him and known that down under that black skin is a warm, true heart; and now that I can go to his own country, I have realized the dream of my life, and in doing that the prayer of my mother's life is answered.

You probably want to know why I go as a missionary. It is because my mother prayed that I should go. She couldn't go into the foreign field; so she did the next best thing and married a Methodist preacher, and she prayed that her firstborn would go to some foreign field. Mother was taken from us when I was about nine years old, and her memory has been one that was very precious, knowing that this was her desire and ambition for me. When I was about sixteen years old I told Mrs. Alex. Watkins, of Mississippi, that I wanted to be a missionary. I think it was Bishop Lambuth that talked there that night, and I thought at first that I would tell some of the Church people that I would like to go. I think it was Bishop Lambuth, because it was a missionary whose father and mother were in China and who was born in China. Mrs. Watkins told me to go ahead with my school training and to get all I could, and she would see that I should go and get the necessary training for a missionary.

I was taken very ill soon after that, and God saved my life for

some purpose; I know he did. The next six years were spent in preparation in home life, in learning how to care for a home and how to do the ordinary work of a Church member, and I am glad to say that these last six years have meant much to me. The pastor who has helped me more than any is with us here, and he has done much in influencing my life in Christian work and encouraging me. At the time I told Mrs. Watkins that I wanted to be a missionary I went home and told my aunty that I wanted to be one, and she said: "You can't do it. You have too quick a temper; you are not fitted for a missionary; you haven't the make-up of a missionary, and you can't do it." Of course that was hard. I don't like to say "don't" or "never," but I will in this case: Never tell young persons that they are not fitted to do God's work. If God has put it into their heart to do his work, then they are fit, for God knows. You cannot judge from the outside. If you are as great as God and can look down into their hearts, then you can say.

Now I want to say that it is the greatest privilege in this world to go from this great old Southern Methodist Church as one of the first African missionaries, and I want you to pray that we may do all in our power, that our health may be preserved, and that we may be given wisdom and strength to work for these dear colored people. I want to say to you who are not preachers and teachers that it is just as much your business to tell about the gospel of Jesus Christ as it is ours, because he said: "Let every one that heareth say, Come."

MR. A. H. SETZER.

I think I shall not talk to you so much about my desire to become a missionary and my missionary experience, the purposes that have followed me, and the purposes that I have in becoming a missionary; but will talk to you about the work that I shall do, especially as it is a coöperative work between the two Boards, the Methodist and the Presbyterian.

Probably some of you know what a boy is called when he goes into a printing office to learn the printing trade. He is first entered as the "devil," and for four years he has this infamous name; but at the end of four years he becomes a journeyman if he serves well. About twelve years ago I became a devil. About

four years after that I finished that term of service and became a journeyman, though rather young at that time. While serving as a devil I had no idea that God was using me, but it is true that he does use all means. So it has worked out that way in my case.

This year, after hearing Bishop Lambuth speak on Africa, and feeling the impulse to serve Africa in some way if I might, I thought about my trade and wondered if it would be possible to use this experience of my past life in and for Africa. So I consulted with Bishop Lambuth and told him my desires, and he informed me that this would be one of the most desirable things of all; that later when the Methodists established a printing plant such a man would be most desirable, but that at present they did not see how they could use a man in this capacity because of the necessary funds not being available to establish the printing plant at this time. So the situation arose that it might be possible to use me at Luebo for the Presbyterians to do the printing for the two missions, the Presbyterian mission now on the field and the Methodist mission to be established or just starting up, doing work for both at Luebo. So the matter was talked over with the Presbyterian officials, and it was quickly decided upon. In fact, it went through before I knew it had become so much talked of. It was very easy; the Presbyterians were needing just such a man.

Well, I am going out on the 26th of July to do the printing. I shall be stationed at Luebo with the Presbyterians, to remain there perhaps, if arrangements are made for permanency, always. I hope you will keep me and the work I shall pursue of printing and spreading the message through the printed page of Africa—I hope you will keep me and my work and all our missionaries in your prayers.

REV. C. C. BUSH.

Some one has said that a pioneer missionary ought to have the faith of Abraham, the perseverance of Jacob, the patience of Job, the meekness of Moses, the earnestness of Paul, the love of John, and the humility of Jesus Christ. Now, when I look over this group that have been selected for the pioneer work in Africa, I know we lay claim to none of these in their full quality. But who are we that we should hesitate to go where our peerless Bishop Lambuth—yea, I may say our Christlike Bishop Lambuth—has blazed the way?

As to what was my supreme impelling motive to go as a missionary, I want to say first that I thank those who have contributed to our Methodist schools. I went first to Randolph-Macon and then down to Vanderbilt, and they have helped me in this work. One of those motives for going is because of an appreciation for what you have done for me, and I am glad to return in the feeble way I can what you have invested in me. But that was not the supreme motive. As every one here, I believe, who has volunteered for the foreign field, I have felt the great call to go to the place of greatest need or fewest workers, where the gospel is not known. It is not for man's decision. In the fall of 1906 I went to Randolph-Macon College. In January, 1907, I was led to open the Bible one afternoon and on my knees to face this great proposition squarely of going out to a foreign field. That was a glad day in my life, and it has been a joy ever since that I gave God the first place.

The supreme and impelling motive is the same as Mrs. Stockwell's: it is the command of Christ. I am here this afternoon under appointment to Africa because of a praying mother. I believe it was the answer to her prayers that has put me in this place of great opportunity to serve Christ in a needy field. Just before coming down here (when others had been passing compliments along, such as having a soft place in my head and it being foolish to go to work in Africa with those negroes) I said: "Mother, what of it?" She said: "I tell them they are the ones that are foolish, for God has called you to that work; that is where you ought to go." I said: "I am glad, mother, you have the missionary spirit." I am glad to go and do not consider it a sacrifice, but a great and joyous privilege, because out there in Africa, in the heart of it, God will be just as near to us as he is here in this tabernacle this afternoon.

MRS. C. C. BUSH.

I am very glad to go to Africa. I am glad to be an ambassador for Jesus there and to let his light shine in that dark continent if I can. When we talk to people about our African mission, only a very few will say to us: "I envy you the privilege of going to Africa." Most of them, when they learn the need, so far as people tell it to them, say: "I know it is great, and I would like to go



for a little while if I might return." We are glad to give our lives to the work of God if God so orders it. No, it is not a sacrifice; it is a great privilege, and we feel that Christ will be just as near and dear to us there in darkest Africa as he is here in America.

God is leading in my life. In early childhood I loved Jesus, but in young womanhood when I confessed him I was so overwhelmed with his love for me that I was willing to give him my all. I did not pray for the easiest place then; I wanted to do just what he wanted me to do. But I was not called to the mission field then; I went on for some years in preparatory work, so to speak. I was superintendent of a large number of primary teachers in a large school, not knowing then that it was just the character of work God wanted me to do, that was to be my work in the future. In 1909 I became a volunteer, signed the declaration, and received my appointment last February. I did not know that teaching primary children and training them was just the sort of work I needed, but I learned from others that it is just the proper training for the work I am to do. It is a child race we have to administer to, and just what training I have was even better than working in the slums of a city, where prejudices might have been gotten. I know that the Lord will be with us in Africa. He will lead us and guide us and direct us, and we pray that you will also pray that he may empower us to lead many souls to him in that dark land.

DR. D. L. MUMPOWER.

You have noticed that a great deal of stress has been laid upon prayer from the people for us. I have my testimonial too to offer about the power of prayer. I found out when I went home a little while ago to tell my mother good-by that when I was a baby Bishop Granbery prayed that one of us might be a missionary, and I have the honor of being an answer to that prayer. My mother did not tell me that until after I had volunteered, and I am glad she didn't, because I feel now even more sensibly the power prayer may have in influencing our minds.

Everywhere it is known that we have offered ourselves for this pioneer work people come up and grasp our hands and speak a word of encouragement and cheer and ask that they be allowed to pray for us. Of course we will allow you to pray for us, and



we want you to allow us to pray for you too while we are over there. I want to prove worthy of the trust placed in me. I don't promise to make any great discoveries, such as a remedy for the sleeping sickness. I leave you preachers to do that over here in this land. But I do promise you I will do what a true man ought to do in that kind of work. It is said we ought not to promise to do our best, because none of us do it; yet I promise to do as well—I won't say as well as you do, but I promise to do as well as I can.

Sometimes when I think of this great field a sense of loneliness comes over me, something similar, you may say, in a human way to what Christ must have felt in the garden of Gethsemane. We don't know what to expect. We are not afraid; you can't lay it to fear; but we know we shall have to endure a great deal for the sake of Jesus Christ. And I know as Christians we can't amount to anything until we undertake to do something that is humanly impossible; and then we come to find out that there is something greater than human power—the power of God. In our work—the work of all of us as we go out—I pray and ask for your prayers that we may do something over in that dark spot that will give those people a knowledge of Jesus Christ.

#### BISHOP HENDRIX TO ALL THE MISSIONARIES TO AFRICA.

My dear fellow Christians, I want to have the sacred and special privilege of laying hands of consecration on you as you go out into this field, not in any professional way, not ordaining you for the work, but that you may feel the touch of the home Church through my finger tips as my hands are laid in blessing and dedication upon you for this work.

I profoundly thank God that the Church's prayers are heard, and that as of old the Spirit has said: "Separate unto me Barnabas and Saul for the work whereunto I have called them." You are not going out at our call, you are not going out of your own volition; you are going out because it has seemed good unto the Holy Ghost to select you for this work. When Melville D. Cox, the first Methodist missionary that ever offered himself for Africa, went before the General Conference of the Church, some one said to him: "Melville, what if you should fall in the field?" He said: "Then I want you to come and write my epitaph." "What

epitaph do you want me to write?" "Let a thousand fall, but let not Africa be given up."

You go out, dear fellow Christians, in this work not alone. You are going to have an atmosphere of prayer about you every day and everywhere in all that field. You will feel a sense of the nearness of God; in remotest Africa you will feel it. That sense of loneliness that Satan sometimes tempts you with you will find strangely overcome, as you yourselves at the mercy seat touch elbows with the multitudes of your fellow Christians that are calling upon God for you.

You are wise enough to know that it is no light and easy undertaking. Your wives will be separated from these dear husbands as they are building the houses you are to occupy and be sheltered in. You on foot will take that long journey of hundreds of miles to where your humble homes await you. Yours it is to master a strange tongue, yours to get acquainted with a strange and even cannibal people. But you are going in the name of your Christ, whose love always conquers; and as you go forth in his name, you will realize those wonderful words of Livingstone when, after some one had sympathized with him because of his prospective loneliness in darkest Africa, he said: "I shall not be alone; Jesus Christ has promised to be with me, and that is the word of a gentleman." That is all you have got, the promise of your Christ to be with you in that distant field. You go with our prayers. You go at this time with our full hearts following you in the deepest, tenderest, most loving prayer.

And now I am going to ask you to kneel before me here a moment as I lay my hands on you in consecration and blessing:

God bless these precious lives and help them in winning souls to Christ. God's richest blessings be upon this man of God, and may his message be spoken in demonstration of the Spirit and of power! And bless this beloved physician, and may God's tenderness be in his touch and in his holy ministry and in his faithful, self-denying service! God bless this Christian wife who goes to be a helper and teacher in that distant land, and may the Spirit of God be to her righteousness and peace and joy in the Holy Ghost! God bless this faithful man as with hammer and saw and hatchet he not only shapes his own home and the homes

of the missionaries, but teaches industry to the great peoples he goes to serve. May a Christian civilization and all its blessed helps come through his example and teaching! God bless this man who goes out with the power of the printing press to help lift up a people from savage conditions into a knowledge of the truth, and may the truth set them free, and they will be free indeed! And now God's richest blessings rest upon you all in the name of his dear Son Jesus Christ, our Lord and Saviour. Amen.

## MEN AND TOOLS.

BY REV. W. W. PINSON, D.D.

**G**OD invites men to test him. He dares them to challenge his faithfulness. Just now he is testing men; he is trying our mettle. Sometimes he tests us by difficulties, delays, and seeming failures. Just now he is testing us by the largeness of our opportunities. It is as if he said: "I have tested the Church with closed doors, irritating indifference, and obstinate opposition. Now I will see what she will do in the face of a great opportunity." He has blown his breath upon the great heathen nations and stirred them with a storm of unrest. He has heated the nations to a white heat and laid them before us and said to us: "Now do what you will." It looks like a last desperate effort to bring the Church to her best. If we fail him now, it will seem a hopeless case. But we will not, we must not, fail him. The thought is not to be tolerated. Has the Church come through its period of fire and blood and heroic sacrifice to balk and hesitate in the very presence of a great victory? Has she hurled herself against granite walls of opposition and indifference with uncalculating heroism, till those walls have fallen, now to stand still or turn aside while the very angels are tuning their harps to sing the song of triumph? If it shall be more tolerable for Sodom and Gomorrah than for the favored cities of Judea in the day of judgment, what will be our position if we skulk to the rear now and dream through this flaming noontide of opportunity?

The first need of the hour is men—men of vision, men big enough and broad enough and true enough to take in and work out the purposes of God. God himself is dependent on such men; without them the world has no hope. Ten righteous men could have saved Sodom; for lack of these only a baptism of fire could cleanse it. Given men of the right stripe, God can do anything; without them he must wait, he has waited, he is waiting still. What dynamics are locked up in this gathering! What power resides in the purely human resources of this body! Imagine this whole company fired with a consuming passion for righteousness, swept out of themselves by a high and holy enthusiasm!

Archimedes cried out for standing ground from which to move the world. God has furnished standing ground and a lever, and he is searching for men who will move the world. This is the cry of every great cause. It is the cry of the kingdom. I looked upon the statue of Garibaldi on Janiculum Hill in Rome, and was thrilled as I thought of that rugged hero who set before him this motto: "Rome or death." But between him and Rome was nothing but death unless he could find men. So he called upon the young men of Italy: "Young men of Italy, if you love Rome, follow me. I can offer you neither wealth nor glory nor power; I can offer you only hardship and wounds and death. But if you love Italy, follow me." They followed him, and he and they won the liberty of Italy and a place in immortality.

Out of the conditions that confront us there is a call that comes to us from the great Captain who set for himself not the winning of a world or death but the winning of the world by death. Through every soul fired with a passion only a little akin to his own he is finding a way to win the world for which he died. Every step of progress has been made because such men have here and there been found.

They are sometimes found in unexpected places, but always they count. It is the glory of the kingdom of God that it is bigger than our little ecclesiasticisms. God's springtime is big enough to find the hungry germs outside our garden fence. God's purposes are big enough to find men for his business outside our limited conceptions of his plans. It is the glory of America that she has furnished men who in unexpected ways have stamped her as a missionary nation. Perhaps they did it unconsciously; all the more they did it effectively. Shall I name a few? Commodore Perry, Townsend Harris, Anson Burlingame, John Hay, W. J. Bryan, Woodrow Wilson—there is not time to tell how they did it—Perry, with the black ship and the Bible on the capstan, opening Japan to the conquering forces of the West; Townsend Harris, Christian diplomat, refusing to kneel to the emperor of Japan out of loyalty to the dignity of his own country, and with equal loyalty to the King of kings refusing to travel on Sunday and himself leading a Christian service in the presence of astonished Japanese, with infinite patience and difficulty securing a treaty that opened the way for Christianity in

the empire of Japan; Burlingame, carrying to China in the sixties the determination to exchange the policy of diplomacy by force for that of justice and brotherhood, and doing it to the glory of our country and to the everlasting benefit of China among the nations of the earth; John Hay, Christian statesman, poet, and hymnologist, who wrote the hymn "Defend Us, Lord, from Every Ill," who does not know how he saved the integrity of China and crowned the close of the last century with that magnificent display of Christian statesmanship which is one of the brightest chapters in the history of the diplomacy of any country; William Jennings Bryan, traveling around the world preaching the gospel of the Prince of Peace, refusing everywhere to violate his Presbyterian traditions of the Christian Sabbath, and in the face of astonished statesmen and dignitaries worshipping in some humble church rather than accept their honors on that holy day.

When I left the shores of China last winter, it was with a shade of depression that I reflected on the disappointment that I had everywhere witnessed because our government had not recognized the new republic. I had seen the stars and stripes hung side by side with the new flag of the new China. I had heard everywhere: "Yours is the United States of America; ours is to be the United States of Asia." I had heard the enthusiastic assurances of their belief that America was their best and only real friend among the nations; and yet, when China most needed a friend to speak the heartening word of recognition, our government was silent. It was the day after I landed in New York that there appeared in the papers of this country what to my mind was the bravest and broadest and most Christian expression that I had seen from any American statesman in many a year. It was that utterance in which the "dollar diplomacy" was frankly and firmly set aside in favor of the principles of equity and of national brotherhood, to the undying honor of that noble Christian statesman, Woodrow Wilson.

All unconsciously these men have been helping to make for us the day of opportunity whose noon is upon us. No man to-day has right of way in the East as an American has; he is recognized as a representative of fair play and a square deal. The American missionary can get a hearing largely because he is an American. The fact is, the whole impact of our Western civiliza-



tion has helped to shock the nations of the East into the state of unrest and change of which we have heard so much during this meeting.

When I was in Nikko, that beautiful and bewitching spot far up in the mountains of Japan, I felt the shock of an earthquake more distinctly and more uncomfortably than I had ever felt before. Three days later it was my privilege to visit the Imperial University, in Tokyo. I had a strong desire to see the seismograph there, which is said to be one of the best and completest in the world. When I saw it I saw registered the earthquake shock that I had felt in Nikko three days before, from the greater undulations of its beginnings to the slight tremor with which it died away. Had that earthquake been in America, it would have been registered by that sensitive instrument with the same fidelity. This was a parable to me of the smallness and sensitiveness of the world in this age. Nothing can happen anywhere on the earth's surface that does not register itself in the life of every other part of the earth's surface. No man can live his life in isolation; every man is in some important sense a world force. We speak our word and live our lives all unconscious that they are either hurting or healing far on the other side of the earth, and that they are girdling the globe with influences that bind it back to the throne of God or encumbering it with weights that drag it deeper into darkness and death.

Commerce is pushing its plowshare through the soil of savage and heathen lands, and the seed that is sown is not always good seed. Who can tell the far-reaching curse of the English opium traffic, forced upon a defenseless people, or of English rum and American whisky poured like a fiery tide of ruin in among the peoples of the earth? Only second to our recent recognition of the Chinese republic was the action of the English government, recorded in Parliament on the 7th of May, 1913: "That for the first time in the modern history of India we are selling not an ounce of opium to China, and that we are prepared to revise the treaty of 1911 and not send any more opium to China, not only this year, but never again."

It is a tragic fact that opium and liquor and lust and the other vices of civilization go faster than the gospel. There are inherent reasons why this is so. They are borne on the currents of ap-

petite and thirst for power. What is best in our civilization must go unbribed, except by the rewards that love brings to service. Is it fair that we freely send the worst and niggardly withhold the best? There are those who tell us we should leave people alone with their own religions, that they neither want our religion nor need it. Such speech is not only flippant; it is nigh to foolishness. We do not leave them alone, and we cannot. Dr. Speer has well said: "Everything considered politically permissible is religiously destructive." The Chinese tore up and demolished the first railroad; the Koreans destroyed the first street car in Seoul; the inhabitants of Bangkok worshiped the first railroad engine. We cannot introduce our machinery and leave religion alone. Dr. Grenfell has declared that the Eskimos would long ago have been destroyed by the diseases and vices of our civilization had it not been for the gospel that has made of every Eskimo tent a Christian home.

The danger steadily confronts us that the backward peoples of the earth will substitute the natural forces we discover to them in our science and the mechanical forces we discover to them in our inventions for the powers of the unseen world, and thus be turned from idolatry to materialism. Is our material civilization alone a fair exchange for even their crude and unsatisfying beliefs? Leave them alone, indeed, when you are uprooting and tearing down all their social and religious traditions by every movement that pushes the frontier of knowledge and trade a little farther, leaving them houseless to the pitiless storms of trial and temptation! It is as if you smilingly set fire to their crude dwellings in order to light your own way, and then turn upon the men who would teach them the use of the fire engine or how to build themselves better homes.

The greater glory of our American manhood is its spiritual pioneers of the kingdom of God—men who for a hundred years have risen out of a common indifference and, counting not their lives dear unto themselves, have plunged headlong into the darkness of a heathen world; men who almost single-handed have fought the prejudices and cruel oppositions of long centuries and whole peoples; men who have labored and suffered and waited with a courage that knew no waning; men like Melville B. Cox, who, when dying, consumed in the hot furnace with the African

fever, exclaimed, "Though a thousand perish, let not Africa be given up"; men like Judson, the centenary of whose going to Burma is being celebrated this year, who when chained in a loathsome prison, made fast in the stocks amid filth and vermin, being asked by a fellow prisoner sneeringly, "What do you think now about the prospects for the conversion of the heathen?" promptly replied, "They are as bright as the promises of God."

When in China I stood by the grave of Young J. Allen, that missionary from Georgia who gave a fruitful half century of toil to China, then laid his spent body aside and left his influence and writings to go on pioneering the way for other missionaries. It was his hand that helped to shake the granite foundations of centuries and his pen that helped to send the light of the new patriotism and the new awakening into the heart of the leaders of China. I stood by the grave of Mrs. J. W. Lambuth, whose indefatigable toil and unconquerable consecration was one of the earliest and mightiest forces that contributed to the emancipation and enlightenment of China's womanhood, at the same time that she gave to the world our missionary Bishop and thus sent her influence forward into Africa to reach there long after she was sleeping under the sod of China; and of Miss Laura Haygood, who left the great work she was doing in the educational field in America to do the greater work of initiating vast movements in China for the uplift of the women.

When in the room in Kobe where the veteran missionary of two countries, Dr. J. W. Lambuth, died, I remembered his message to his Conference in Mississippi: "Tell my brethren I died at my post; send more men."

These are the types of men and women who have done the pioneer work, who have driven their wedges of light into the solid darkness of heathenism, who have set loose from lives of consecration and from years of patient and courageous toil forces that have multiplied themselves and are making a new civilization, forces that leveled the walls of opposition and turned the voices of execration and vulgar insult into Macedonian pleading and songs of welcome.

The question that I raised there and the question that I now raise is: Are we, their successors, worthy of them? Shall we build where they have conquered? Shall we follow where they

They said if God called us, there was no need to live in plenty  
and the other in want. On first day of each year to divide I  
half their earnings and give to the poorer.

MEN AND TOOLS.

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have pioneered? I saw their successors where the souls of men are tried. I saw a Presbyterian missionary look into the eyes of a Methodist missionary and heard him say: "What we are about to do means in all probability the breaking up of our life plans, but I have counted the cost." The Methodist replied, not without sadness in his voice: "So have I, but it is worth the cost." It was a great hour. The heroic souls were deliberately making the greatest renunciation men can make. That incident is not alone in my memory. Do you wonder that it wearies me to hear men who have never felt even the warmth of that hot furnace that tries the gold of character speak flippantly of such people and treat lightly the lives they are living and the work they are doing? There is need of men of like spirit at home, men who can make the great renunciation. They are coming. The larger type of man is emerging above the thunderous machines and in imperial mastery over the huge and lumbering commerce of our day. With calm, clear vision the new man is seeing life and seeing it whole and is beginning to measure its values by a true standard.

Out of the great wide silence,  
Brooding and latent so long,  
Burst on the world, O Master,  
Sing us the big-man song!

The other half of the great need is tools. The men who work in diplomacy and in commerce have them; Perry had the "black ships"; Burlingame and Harris and Hay had behind them the

flag and the Congress, and at their hand all needful agencies and instrumentalities. Corporations and commercial agents spare no cost to put their plans forward. They furnish their workers with all needed helps, knowing that the poorest economy is economy that limits the effectiveness of service for lack of tools to work with. Commerce commands in the interest of its enterprises even the world's diplomacy, sometimes called the "dollar diplomacy," and has been known to command the armies of the nations it represents.

The missionary, on the contrary, is often required to make bricks without straw, to work at the world's greatest task without tools. He must often beat with bare hands against jagged walls of indifference and opposition. St. Paul's injunction was: "Having done all, stand." That is the highest heroism—to stand when there is nothing else to be done, when the sword is broken at the hilt and the last cartridge has been fired. Still to stand—that requires the highest courage. The missionaries have illustrated this. Chinese Gordon never appeared greater than when, shut up in Khartum, he waited for release or death. We have shut up our missionaries often amid conditions where they must wait almost helpless to accomplish the purposes for which they were sent. While we have "piled up cities and gutted the iron hills," they have waited for reënforcements and for tools that never came.

I brought back to the Church a different message from that I had expected to bring when I went out. I thought our chiefest need was missionaries. I thought perhaps our next great need was schools. I still think that a great need is reënforcements and a great need is more schools; but above all these, the chief need just now is church buildings in the Orient to house the people who have been gathered into our ranks in those countries. I came back to the office in Nashville and told my colleagues my impression. And when I began to look about over the other Churches, I found that the same impression was getting abroad among them. Our Southern Baptist brethren are now launching a great campaign for one million two hundred and fifty thousand dollars for building and equipment, largely for church buildings in their mission fields. Our brother Methodists in Canada have had a like campaign, especially for buildings in Korea. Other



Churches have launched such a campaign; and when I went before our Board at its meeting in May and laid the matter before them, without a dissenting voice they voted that we should undertake a campaign for \$250,000 for buildings and equipment. We all felt not only that the work needed this movement, but that the Church needed it also, and that the time was ripe for it. Southern Methodism must do something of this kind or be shamed in this great day of opportunity about which you and I have been hearing so much during these days; and so the Board voted unanimously that the Secretaries and laymen and presiding elders and bishops and preachers might together go before the two million Southern Methodists for \$250,000 for this purpose.

My brethren, is this a big undertaking? No. It is simply shameful that we haven't courage enough to undertake a great deal more than that. When we came to select the objects that were most needed, as we put them here on these charts, we found that \$250,000 didn't begin to reach across the chasm of our needs, and therefore we have scaled down all of these objects just as low as we could and have put in only the most necessary. It sums up more than \$350,000, and yet we are asking for only \$250,000.

You have sat here during these hours and have been looking over this list of objects. It looks very dull. Statistics, they say, are always dull, but sometimes true. These statistics may be dull to you, but not to me. Every one is eloquent to me. If you want to make them eloquent, go stand beside the missionary, go and take a house boat and go up the canal in China, or get on the back of a pony and go out with the missionaries in the interior of Korea, or go up and down in Japan beside the missionaries; then figures like those on the charts will be more eloquent than the poem that was quoted in our hearing a while ago, for there is almost tragedy—there is certainly pathos and heroism—expressed in those figures on the sheets that look you in the face this morning.

Don't think when we have needs we have failures. Every line of that means success. That is why this call is made upon the Church for these special objects. Every one of these needs indicates the success of our missionaries. It means they have gone



without a house, without equipment, and without an adequate supply of the instruments we think we need in this country for propagating the gospel; and they have gathered congregations, received men into the Church, and built up schools until they have overflowed; and because of those successes it is necessary for them to call upon the Church to enlarge her borders, to pull down the old barns and build larger in order that we may house the crop that has grown from our sowing during this half century. These needs mean arrested development. In each of these cases growth has been retarded for lack of adequate equipment. In some cases further growth is almost impossible without it. These evangelistic missionaries must have a better basis for their work. I make a plea for them. There should be more of them, and they should be better equipped.

We are calling here for a hospital. The greatest healing force in the world is a big-souled and skilled physician. This we have at Huchow. But no doctor can do his best and greatest without tools to work with.

It was my privilege to visit the splendid hospital plant in Soochow. I was met almost at the door by an elderly man with a patch on the side of his head. He was pointed out to me as one on whom Dr. Snell had recently operated for that terrible disease *tic douloureux*. I was told by Dr. Park that it was the worst case of the kind he had ever seen—so hopeless, indeed, that other more pretentious hospitals had refused to operate. Out of mercy to the suffering patient Dr. Snell undertook the delicate operation. He was so successful that within a week to a day the man was walking around outside. It was then that I saw him. Pointing to Dr. Snell, he said: "This is the little Jesus that took me out of hell, where I have been for five years." The man's joy and gratitude were expressed in such language in no sense intended to be irreverent. Dr. Snell could do this not merely because of his skill, but because he was furnished with adequate appliances for his professional work. No teacher expects to succeed without a school and without at least some degree of equipment in the way of scientific apparatus. No more can these evangelistic missionaries succeed without some measure of equipment for their work.

The initial investment and the greatest investment is men. But to make this investment of flesh and blood and then leave our

men bare-handed, and so limit the possibilities of their labors, is not only bad business, but it is an example of bad faith as well. The proposed fund will not only supply a physical need and prove a cure for arrested development, but it will carry cheer to the hearts of missionary and native worker. It will put a new note in their song and a new vigor and hope into their toil. It will not only loose the force of money, but it will set free the infinitely greater force of Christian manhood. It will be as the sound of the bagpipes of the Highlanders coming to the relief of Lucknow or the shout of the allies coming to the help of the besieged at Peking.



## APPENDIX.



# World Mission Progress

## Gain in Protestant Communicants Since 1800 in the Foreign Field

1800 **70,000**

1850 **211,000**

1880 **857,000**

1892 **1,225,000**

1900 **1,371,000**

1910 **2,223,000**

1800-1850, FIRST 50 YEARS  
AVERAGE ANNUAL  
GAIN, 2,800

1850-1880, NEXT 30 YEARS  
AVERAGE ANNUAL  
GAIN, 21,500

1880-1900, NEXT 20 YEARS  
AVERAGE ANNUAL  
GAIN 25,600

1900-1910, LAST 10 YEARS  
AVERAGE  
ANNUAL  
GAIN, 85,200

**"Of the Increase of His Government  
there shall be no end." Isa. ix. 7**

Foundation Missionary Education Movement

LATHROP'S MISSIONARY MOVEMENT, M. E. CHURCH, SOUTH, 810 BROADWAY, NASHVILLE, TENN.



# How Americans Spend Their Money

## ANNUAL EXPENDITURES IN THE UNITED STATES

Foreign Missions \$11,600,000

Chewing Gum \$25,000,000

Church Work At Home  
\$290,000,000

Confectionery  
\$290,000,000

Soda Fountain Beverages  
\$415,000,000

Tobacco  
\$700,000,000

Jewelry and Plate  
\$900,000,000

Intoxicating Liquors  
\$1,600,000,000

# Do Foreign Missions Pay?

## GROWTH IN TEN YEARS OF SOUTHERN METHODIST MISSIONS

	1902	1912	Per Cent Increase
Missionaries and Wives..	220.....	354.....	63
Native Preachers .....	251.....	329.....	31
Bible Women.....	78.....	204.....	161
Organized Churches.....	292.....	643.....	120
Members .....	11,713.....	29,825.....	155
Increase for Year.....	918.....	2,448.....	
Sunday Schools.....	372.....	580.....	56
Officers and Teachers...	886.....	2,168.....	144
Pupils.....	10,463.....	31,347.....	199
Colleges, Seminaries, and			
Boarding Schools .....	27.....	40.....	48
Pupils.....	4,667.....	6,699.....	43
Day Schools.....	83.....	97.....	17
Pupils.....	2,769.....	3,463.....	25
Total Pupils .....	7,436.....	10,062.....	35
Hospitals, Dispensaries ..	8.....	8.....	0
Patients Treated.....	26,362.....	59,025.....	124
Total Income .....	\$461,266.....	\$894,777.....	94

The above exhibit in the form of a two-color chart, 24 by 42 inches in size, together with three other striking missionary charts, may be secured from the Board of Missions, 810 Broadway, Nashville, Tenn. *Twenty-five cents in stamps or silver pays for all four.*

# Annual Gifts for Foreign Missions

## 1911

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Denomination	Average per Member
REFORMED CHURCH IN AMERICA	\$2.45
UNITED PRESBYTERIAN	2.33
SOUTHERN PRESBYTERIAN	1.71
NORTHERN PRESBYTERIAN	1.50
CONGREGATIONAL	1.09
PROTESTANT EPISCOPAL	.82
AMERICAN BAPTIST	.80
METHODIST EPISCOPAL	.76
DISCIPLES	.47
METHODIST EPISCOPAL, SOUTH	.46
SOUTHERN BAPTIST	.25

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"Will a man rob God? Yet ye have robbed me . . .  
in tithes and offerings." (Mal. iii. 8, 9.)

Board of Missions, M. E. Church, South, Nashville, Tenn.

# INVESTMENTS THAT PAY

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Salary, Single Missionary	\$600
Outfit and Travel to Field	\$400
Salary, Married Missionary According to Size of Family	\$1,000 and up
Outfit and Travel to Field	\$800
Native Workers China, Japan, Korea	\$100 to \$250
Rent of Chapels	\$25 and up
Shares in Schools and Colleges Soochow, Hiroshima, Kobe, Wonsan, Songdo, Havana, Juiz de Fora	\$50 and up
Scholarships	\$25 to \$50
Shares in Medical Work Soochow, Huchow, Songdo, Wonsan, Choon Chun, Rio, Monterrey	\$50 and up
Shares in Cuba Special	\$10
Sunday School Shares Any Station	\$1

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For Further Information, Address  
**BOARD OF MISSIONS, M. E. CHURCH, SOUTH**  
810 Broadway, Nashville, Tenn.

# A Quarter of a Million for Building

THIS AMOUNT ASKED FOR BY THE BOARD OF  
MISSIONS\* FROM A LEGION OF LOYAL  
METHODISTS

WILL YOU ENLIST?

---

## WHY?

### CHINA NEEDS

For Churches .....	\$ 40,000
For Schools etc.....	10,000

### JAPAN NEEDS

For Churches .....	30,000
For Schools.....	15,000

### KOREA NEEDS

For Churches .....	10,000
For Schools.....	5,000

### BRAZIL NEEDS

For Churches .....	50,000
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### MEXICO NEEDS

For Churches .....	10,000
For Schools.....	5,000

### CUBA NEEDS

For Churches .....	20,000
For Schools.....	5,000

### THE HOME FIELD NEEDS

For Churches and Schools for Foreigners ....	25,000
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METHODIST TRAINING SCHOOL NEEDS ..... 25,000

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Total \$250,000

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\* Annual meeting, May, 1913.

# A Quarter of a Million for Building

**THIS AMOUNT ASKED FOR BY THE BOARD OF  
MISSIONS FROM A LEGION OF LOYAL  
METHODISTS**

**WILL YOU ENLIST?**

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**HOW?**

<b>Number of Donors</b>	<b>No. Shares \$50.00 Each</b>	<b>Amount for Each Donor</b>	<b>Totals</b>
5	200	\$10,000	\$50,000
5	100	5,000	25,000
10	50	2,500	25,000
50	20	1,000	50,000
50	10	500	25,000
100	5	250	25,000
250	2	100	25,000
500	1	50	25,000

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